Absolute freedom from sin by CHRISTS Death for the World, as the object of Faith in opposition to conditional, set forth by Mr. *John Goodwin* in his Book (hereby appearing falsly) entituled [*Redemption Redeemed*]

And the final perseverance of the Saints proceeding from election by the grace of God alone maintained, and sweetly reconciled with the foresaid Doctrine; and the great Question of Gods eternal Decree of reprobating the unbelieving World, cleared from that *odium* cast upon it by Mr. *Goodwin*.

With an Alphabetical Table annexed for the Readers accommodation.

By *Thomas Lamb* Servant of CHRIST and his Church in the Gospel dwelling at the Sign of the *Tun* in *Norton-Fallgate, London*.

Behold the Lamb of God which taketh away (or beareth) the sin of the world, Joh.1.29.
The grace of God which bringeth salvation unto all men hath appeared, Titus 2.11.
If any man sin we have an Advocate with the Father Jesus Christ the righteous, and he is the Propitiation for our sins, and not for ours onely, but also for the sins of the whole world, 1 John 2.1,2.
Be it known unto you, Men and Brethren, that through this man is preached unto you the forgiveness of sins, Acts 13.38.
When the Comforter is come he will reprove the world of sin, because they believe not on me, John 16.8,9.
Because they received not the love of the Truth that they might be saved, 2 Thess.1.10
He that believeth not God hath made him a Lyar, because he believeth not the record that God gave of his Son, and this is the record that God hath given to us eternal life, and this life is in his Son, 1 John 5.10,11.

London, Printed by *H.H.* for the Authour, and are to be sold by him, and also by *William Larnar* in *Fleet-street* at the Sign of the *Black Moor*, and by *Giles Calvert* at the *Black-Spread-Eagle* at the West-end of *Pauls*, and by *Richard Moon* at the *Seven Stars*, and by *Thomas Brewster* at the *Bible*, both at the North-side of *Pauls*. 1656.

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TO HIS HIGHNESS
OLIVER
Lord Protector
OF
England, Scotland, and *Ireland.*

AS Truth commands all, and is commanded by none, ſo he that pleads or writes for Truth, needs no countenance from men, but is ſufficiently countenanced in the truth he pleads and writes for: yet as truth is controverted amongſt

men, so each man varying in his apprehension and understanding of the truth from others, some must needs appear mistaken, seeing no truth differs from, or is contrary to it self; and therefore as persons are found controverting each with other they may possibly be both false, but cannot be both true: yet seeing there is truth that runs up and down as the object of every mans contest, those ought to be most approved by men whose pleadings or writings are found most near the truth, and seeing Christ *is the Way, the Truth, and the Life*, John 14.6. and without him there is no way but wandring, no truth but errour, no life but death; and seeing also that Christ is no otherwise the Way, Truth,

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and Life, than as *He is the Propition* and atonement *for the sins of the whole world*, by which *He took whatsoever was against us out of the way, nailing it to his Cross*, Col.2.14. It cannot but be truth, that Christ died for the sins of all and every man, as a ground for preaching glad tidings to all and every man, as a ground for faith for every man, as a ground to conclude unbelief a sin in every man; this as Gospel-truth I have preached and disputed for a long time, and been a great sufferer in witness thereof, and do still look upon it as such a glorious Truth as ought to be countenanced and encouraged; yet some there be that both think and say that this cannot stand but by denying Gods election of some above others; and also

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it maintains free-will, and the liableneſs of the beſt of Saints to fall away both totally and finally from God. And I my ſelf have been aſperſed to hold theſe Errours, as I verily believe is not altogether unknown to your Highneſs.

And now at laſt ſeeing a Book entituled *Redemption redeemed*, ſet forth by Mr. *John Goodwin*, ſubjecting this glorious Truth under confederacy with thoſe palpable Errours; and finding my ſilence herein might occaſion ſtrong preſumption, not onely that I was guilty of what I have been aſperſed to hold, but alſo and more eſpecially that the Truth it ſelf might ſuffer and be condemned in confederacy with the ſaid Errours, and knowing none appearing in this

way

way of answering him, which under correction I believe will be found the onely right way.

This hath occasioned this Book in answer to him, and tending to the instruction and satisfaction of many, to the clearing up the innocency of this most glorious Truth from any such confederacy.

And the Reasons which hath moved me to present this to your Highness are these:

First, as Truth seeks no corners, but is willing to lay it self open to the view of all; so the confidence I have of the Truth herein appearing, puts upon me the boldness to subject it to your Highness judgment and censure.

Secondly, for the honour I bear to your Highness Person, and the

esteem

esteem I have of your abilities, animated the opportunity of your personal view, (as your great affairs will permit) as a competent Judg of the state of the controversie.

Thirdly, that the prejudice that might be occasioned by any aspersions that have been or may possibly be cast forth by any against this glorious Truth and the Persons professing it, for sinister ends, may by the innocency of the Truth itself, clearly demonstrated in the Book appearing to your personal view, be prevented.

Fourthly, that it may be a means of your protection and countenance of that Truth and those Persons professing it, that God would have protected and countenanced, and thereby your inward Peace enlarged,

larged, and your glory both here and hereafter increased.

This boldness of mine as it is drawn forth by your own goodness, formerly appearing towards me in my behalf upon several occasions, which I do in all thankfulness freely acknowledg; so I cannot doubt but your countenance of this my poor industrie in this blessed Truth, will appear to the benefit and comfort of many a precious soul, and to further a good account at the great and dreadfull Day, on your behalf and mine both, which is the humble desire and Praier of

Your Highness humble, dutifull Subject and Servant

THOMAS LAMB.

The Preface to the Reader.

As God is one almighty Creatour and Governour of All things, so doth he mannage the affairs of the Government thereof, sometimes by great means, sometimes by small, sometimes by no means, sometimes by acting contrary to the nature of the means used; thereby we may see that all both actions, means and persons are subordinated to him as having their whole essence and existence from him, and can contribute or add nothing to him. And as man in his first sin did follow Satans counsel, striving to be as gods, even so hath he ever since endeavoured to set up himself and the honour of men more than the honour of God; so on the contrary, hath Gods great design appeared, in laying mans honour in the dust, and to set up his own, which of right ought onely to be exalted. Agreeable hereunto the four and twenty Elders fell down before him that sat on the Throne, and worshipped him that liveth for ever and ever, And cast their Crowns before the Throne, saying, Thou art worthy O Lord to receive glory, and honour, and power, For thou hast created all things, and for thy pleasure they are and were created, Rev. 4. 10, 11. *And*

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as the number of those which are saved are but few, and the number of those that perish many, so are these saved ones usually without humane excellencies and worldly endowments, such as are worldly Authority, Nobility, Honour, Riches, Learning, Credit, Friends, Profits, and Preferments, whereas the many that perish abound with them all, and therefore have more means to oppose and overthrow those few, and those few have less means to defend themselves against them, but the less of men and means they have the more of God appears in their preservation, considering they onely are the proper subjects of the Cross here, yet they are the proper Heirs of the Crown hereafter; because though the strength of men be great to oppose, the strength of God is greater to preserve them, who though he pleaseth not to free them from the Cross, yet will assist and preserve them in and under it, who though he affords them not such worldly helps as Learning, Riches, &c. yet enableth them to stand in the witness of his Truth against all the opposition that is made by those worldly helps and endowments against them, for so Christ saith, But take ye heed to your selves, for they shall deliver you up to the Councils, and to the Synagogues, ye shall be beaten and brought before Rulers and Kings for my Names sake, but study not before hand what ye shall say, neither do you premeditate, but whatsoever shall be given you in that hour, that speak ye; for it is not ye that speak, but the Spirit of your Father that speaketh in you, Matth.10.17,20. Mark 13.9,11. Luke 12.11,12. chap.21.12,13,14, 15. *For I will give you (saith Christ) a mouth and wisdom which all your adversaries shall not be able to gainsay or resist.*

And from hence it followeth, first, that if those that are saved be but few, and those void of those humane excellencies and worldly helps that others have, this salvation cannot be attributed to any qualification in or proceeding from those persons more than others, but is begun continued and perfected to and in them by the gift of God alone which excelleth to them above others, and this is the principal matter in the Book.

And secondly, seeing furniture from God by his Spirit is promised and afforded unto these few destitute of humane Arts or Learning, enabling them to defend themselves in the Truth against those that abound therein, this hath imboldened the publishing of this Book, though I had no humane Arts in answering him that had; the Reader therefore may understand that whereas I have been taught of God the precious Truth of Christ crucified for the sins of the world, as the onely Doctrine of the Gospel begetting faith or the belief thereof in the souls of men in whom it is begotten, and charging the belief thereof upon all; and is a firm foundation for such belief from the worst of sinners, condemning all or any for not believing the same, and whosoever do believe it knowingly do believe also themselves sinners, and by this means the remission of all their sins, and are thereby accepted as just in the sight of God.

This knowledg I have for long time since endeavoured to work in the mindes of others, as knowing it to be their Life, Prov.3.18. *wherein as some have praised God for my Labours, so have I had no small opposition from others, who first conclude that if Christ died for all mens sins all must needs be saved, they not consider-*

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ing that some bring in damnable Heresies, even denying the Lord that bought them, and bring upon themselves swift damnation, 2 Peter 2. 1. And that none can be condemned or blamed for the sin of unbelief but he whose sins Christ died for.

But further they urge, this denies election of some above others, and concludes free will and a power in man to believe, and the grace of God to man for salvation no other than what depends upon something performed as a condition of his acceptance with God and that final falling away of Saints is a thing possible, as being left by God to the liberty of their own will.

These as I have upon good reason knowingly denied them to be any natural consequences of the death of Christ for all men, yet nevertheless many who own the Death of Christ for all, do own these as true consequences, and these not onely of more common and ignorant sort of people, but men of parts and good esteem for Learning.

Hence it is that the opposers of Christs Death for all are animated to conclude these consequences undeniably to follow, and therefore to reject it wholly as false Doctrine.

Hereupon I have been pressed in my spirit to publish something in print; declaring and plainly proving that the Death of Christ for all hath not any affinity with these things, but is a Truth without them: and to this motion I have been solicited by many in many places upon several occasions, and at length meeting with a Citizen of London, an acquaintance of mine, he told me he would lend me a Book in case I would reade it, to which when I consented, he told me further, upon condition

dition I would not let it ly idle, he would give me the Book; I told him then by promise, that seeing his love was such, I would either consent to the matter of the Book, or else declare my Reasons of my dissent: so he gave me this Book set forth by Mr. John Goodwin, *and when I had read a good part thereof, I did being also solicited thereto by others, address my self to answer it, not in emulation or animosity to the man, but onely respecting the cause in difference betwixt us, conceiving that if my answer would reach him that was one most able in the cause I should by so doing become most profitable in my undertaking. This therefore is the following discourse, in which I must, and do subject my self both to him and the Reader, whether I have fairly answered him or no, and do in all humility and meekness seek nothing more than that the naked Truth may appear betwixt us to the glory of God and the profit of all men in which I intreat the Reader by the way to observe one note with me that I have taken in the margin of the third Page of* Mr. Goodwin *his Epistle Dedicatory in these words.*

Men under means and opportunities of knowledg are still estimated, and that justly in their delinquencies, as having knowledg whether they be actually knowing or no, and to place it in my Book, Page 153. *Line* 34 *p.* 177. *l.* 23. *against his Exceptions to the contrary.*

And whereas some Faults have escaped in the Printing, both by want, change, and superfluity of words; I must intreat the Reader to mend them with his Pen by the help of an Errata *printed and annexed for that purpose.*

And seeing I have not divided the Book into Chapters

and

and Sections, as I wish I had, I therefore desire the Reader to make use of the Alphabetical Table at the end of the Book, which may be some help against that defect, in all which my labour, if God shall have glory, and the Reader profit I shall have my desire, and shall ever rest

Yours to serve you in the naked
Truth of Christ

THOMAS LAMB.

From my sojourning place
in *Norton-Fall-gate*,
London, May 12. 1656.

Errata.

Page 3 line 2 for the promises Reade the absolute promises, page 5 l. 26 for no Reade not of, and 27 for electour r election, p 10 l 1 for 13 r 15 l 28 for sent his son r sent forth the spirit of his son, p 16 l 4 r makes easie every duty, l 20 for 3 r 2 p 33 l last add i, p 81 l 11 after thirdly r not, and l 33 after secondly add neither, p 144 l 18 put out Ergo, p 148 l 16 for there r therefore, p 148 l 28 r death for all mens sins, and so for his and Gods grace, p 153 l 2 for into world r into the world, p 157 l 13 for affecting r effecting, p 160 l 25 put out of p 164 l 25 for the ground r the good ground, p 168 l 12 for the of argument r the force of the argument, and l 13 for difference the nature r difference of the nature, p 201 l 4 for repreenth r representeth, and l 35 for selves men r selves like men, p 210 l 30 for accord it r accord with it, p 211 l 1 for a possible r all possible.

The final perseverance of the Saints proceeding from Election by the grace of God alone maintained.

MOst certain it is that *Jesus Christ* the onely Mediatour and Saviour of men hath said, *I thank thee O Father, Lord of Heaven and Earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes, even so Father, for so it seemed good in thy sight.* Evident it is that by things here specified is the subject matter of his preaching, *viz.* the Gospel of which *John* the *Baptist* saith, *No man receiveth his testimony*, that is, very few answerable unto this is the saying of the chosen Vessel of *Jesus Christ* and great Apostle of the *Gentiles*, *viz. Paul*, that *God hath chosen the foolish things of the world to confound the wise*, and *God hath chosen the weak things of the world to confound the things that are mighty*, and base things, and things that are despised, yea, and things that are not to confound or bring to naught things that are. Now that the things here opposed are the wisdom of God in the Gospel revealed to the foolish, weak, base, despised, nothing persons in the world, opposed to the wise, mighty, great persons in the world; let *Paul* himself be witness in that he saith, that *Not many wise after the flesh are called, not many mighty, not many noble*; the opposition is

Matth. 11. 25.

John 3. 32.

1 Cor. 1. 27, 28, 29.

Verse 26.

that

that of the called ones they are for the most part foolish, weak, base, despised persons after the flesh. And further saith, that
Chap. 2. 8. *None of the Princes of this world knew* the wisdom that he taught, *for had they known it, they would not have crucified the Lord of glory.* The truth of all which sayings appeareth in a Book written by Mr. *John Goodwin*, intituled *Redemption redeemed*, wherein the man appeareth to abound in humane abilities, but yet in regard that the truth suffers greatly by him by means of this his Book, wherein he hath taken in hand to maintain the truth of *Christ*'s dying for the sins of all mankinde, which is indeed a Truth, but not by him rightly and truly managed and maintained in that seven several Chapters of the said Book are by the Authour himself concluded to contain a digression from the point, tending to overthrow the final perseverance of the Saints, as if the Truth of *Christ*'s dying for the sins of all men could not stand without that Doctrine, whereas there is no need of such an Errour to defend the former Truth by, and this is it which rather terrifieth people from than any ways encourage them to the embracement of the Truth, when they see it countenanced by and marching under the daring face of foul and palpable Errour: I have therefore read the Book, and finding it indeed a great deal of labour in me to reade, and therefore much more in him that made it to write, wherein although I finde a great deal of humane strength, parts and abilities, which I must confess my self to want, who cannot so much as reade the *Latine* and *Greek* that is contained in the margin, nor Text of the said Book, yet as I am not so far encouraged by what I have read to accord with the Doctrine contained therein, so am I not so far discouraged as to be afraid to shew the causes of my dissent from the same.

First, therefore the main cause in general of my dissent (and wherein is contained all the particular causes) is for that I finde by this Book the Covenant of grace changed from its own nature, *i. e.* into a Covenant of Works, and this doth appear in that it is concluded to be conditional and grounded upon mens qualities and actions good or bad, and herein the Law and the Gospel confounded, (which ought to be distinct)

servile

servile fear nourished, and the foundation of faith utterly abolished, in that all the promises of God are utterly denied, the proper essential formal nature of the Gospel buried, and the revelation of salvation no way to be attained but onely in and by a mans own performances. Thus grace and free remission of sins which should beget and nourish faith is utterly vanished, whereas *Paul* saith to *Timothy*, *God hath not given us the spirit of fear, but of power, of love, and of a sound minde.* 2 Tim.1.7,8, 9,10. Be not thou therefore ashamed of the testimony of our Lord, nor of me his Prisoner, but be thou partaker of the afflictions of the Gospel according to the power of God, who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace which was given us in *Christ* before the world began, but is now made manifest by the appearing of our Saviour *Jesus Christ*, who hath abolished death and brought immortality to light through the Gospel: yea, and the same *Paul* saith to *Titus*, *We our selves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hatefull, and hating one another; but after the kindness and love or pity of God our Saviour towards man appeared not by works of righteousness which we had done, but according to his mercy he saved us by the washing of regeneration and the renewing of the Holy Ghost, which he shed on us abundantly or richly through* Jesus Christ *our Saviour, that being justified by his grace we should be made heirs according to the hope of eternal life:* both which testimonies do plainly conclude that man doth contribute nothing by any of his performances to the attainment of salvation. Tit.3.3,4,5, 6,7.

This great Book therefore whose whole tenour is to cut off mens security, title and hopes from salvation, otherwise than by dependency upon themselves and their own performances will surely come to nothing.

Paul and *Jeremiah* saith, *He that glorieth let him glory in the Lord.* And again, *Rejoice in the Lord always.* But the tenour of this Book saith, Rejoyce in your selves always, that is, so far as you have been moved out of a principle of fear of being cast into Hell by God for unrighteousness to act righte- Jer.9.23. 1 Cor.1.31. Phil.4.4.

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ously *pag.*313. *chap.*13. *sect.* 13. then so far forth as you have acted righteously you may rejoice, but no further; but what is this but to glory in our works; and where is grace become now? peradventure it will be said, that it is grace to threaten us with Hell for evil, to make us forsake evil and do good, that we may avoid Hell and possess Heaven. But what saith *Paul* to this, *Rom.* 8.3. *For what the Law could not do in that it was weak through the flesh: idest*, which cannot do what is required out of such a principle; therefore to lead men forth upon such principles is not sound nor safe; for to act from a principle of fear of Hell is not to be under grace but under the Law; therefore to teach men so is to make *Christ* of no effect unto them, but to draw them from grace to the Law; and under a pretence of zeal to good works to overthrow faith, and to bring in another Gospel and a perverting the Gospel of *Christ*.

Rom.6.14.
Gal.5.4.
Gal.1.6,7.

But the Authour of this Book in *pag.*20. of his Epistle to the Reader denieth *himself to be injurious to the freeness of the grace of God in the salvation of man, and therefore endeavours to clear himself in nine particulars or positions:* in all which although there be a seeming shew of the honor of grace in the gift of *Christ* for the world and the means of grace in common: yet nevertheless seeing it is denied in the Book that there is any Election by grace or gift as *pag.*63. *chap.*4. *sect.*30. *Where it is said that Gods counsel of election must of necessity relate unto men not individually or personally considered or as such or such men by name, but as persons so or so qualified, or of such or such a condition: i. e.* when persons have chosen God then and not before God will make his choice of them; and this Mr. *Goodwin* labours to confirm with a great deal of strength and School-learning from Gods actuality which necessarily concludes his immutability, who therefore cannot chuse *Peter* as simply considered *Peter*, *i. e. Peter* a sinner, and this he labours to confirm by Scripture, as *Psalm* 5.5. God hateth all workers of iniquity; and therefore *cannot elect* Peter *but as a believer, or as a godly or righteous person:* but this is wofull Doctrine.

Rom.11.5,6.

For first *Christ* saith, *Ye have not chosen me, but I have chosen*

John 15.16.

chosen you, and ordained you, that you should go and bring forth fruit, and that your fruit should remain. And *Paul* to the *Corinthians* saith, *Who* distinguisheth or *maketh thee to differ from another?* The intention of *Paul* being to conclude plainly from hence that it is not in the power of any man to distinguish or make himself to differ from another, and speaketh from experience of this in his own person *Gal.*1.13. saying, *For ye have heard of my conversation in times past in the* Jews *Religion, how that beyond measure I persecuted the Church of God and wasted it, and profited in the* Jews *Religion above many of my equals* (in years) *in mine own Nation, being more exceedingly zealous of the traditions of my fathers; but when it pleased God, who separated me from my mothers womb, and called me by his grace to reveal his Son in me, &c.* Here we see that *Paul* speaks of a separation or election of *Paul's* person without any qualification or condition going before or being the thing related to in election, for it was from his mothers womb, and calling him by grace was the effect of it, at the time when beyond measure he persecuted the Church of God and wasted it; and the end of this calling by grace was, that *Christ* might be revealed in him; therefore godliness could not be the cause, condition or qualification, for, or by, or relating to which he was chosen, nor any other than a gracious effect of the aforesaid separation or election. 1 Cor.4.7.

But secondly, if the formal object of Gods election be no men as men, but onely as righteous, then the proper cause of electout is the righteousness of men; and this appears to be the drift and scope of Mr. *Goodwin's* words, *pag* 64. *chap.*4. *sect.*31. *concluding this notion of Gods election to argue no mutability, because it supposeth no person of men to be any otherwise or in any other consideration the object of Gods election or of his elective love, but onely as righteous:* then it is not grace in the election, but of works or worthiness in the elected, contrary to *Paul's* Divinity, *Rom.*9.11. *chap.*11.5, 6,7. But Mr. *Goodwin* glossing upon the former of these places *pag* 462. *chap.*18. *sect.*5. saith, that *such as seek justification by works of the Law God did not purpose to chuse to*

eternal

eternal life, but onely such who believe in Jesus Christ *and seek their justification by faith.*

Now it is evident the Text saith no such matter, nor hath any such meaning, for thus are the words, *For the children not being yet born, neither having done good nor evil, that the purpose of God might stand according to election not of works but of him that calleth, it was said unto her, The elder shall serve the younger.*

For first, the Apostle concludes, that nothing done good or evil, or any qualification whatsoever in the children was the cause of the sentence from God to *Rebecca*.

Secondly, the whole why God would contradistinguish, *i.e.* by making the elder servant to the younger being not at all in the children, was onely in God the caller.

Thirdly, it was to make it clear and manifest, that his election or choice of one of these persons above the other without any quality in the persons present to difference them might stand fast and firm.

But thirdly and lastly, in that M. *Goodw.* concludes it impossible in Divinity for Gods actuality, and so his immutability to stand and remain in case he chuse men any otherwise considered than as righteous.

I confess I cannot but wonder at this inference; but Mr. *Goodwin* pretends from *Psalm* 5.5. which saith, *God hateth all the workers of iniquity*, and after they are converted loves them, which imports a plain change of affection, a ground for this his inference. But what is this to purpose when the position or question takes for granted that God loves the elect before conversion, and after; and therefore no change of affection.

But further Mr. *Goodwin* preoccupates an Objection, that the same consideration of change in God will ly against his notion or tenour of election set out by him that doth against the other, and endeavours to answer it, but in his Answer comes not near the Objection by twenty miles; but most remarkable is his contradiction quoted in the margin in *pag.* 205. *chap.* 10. *sect.* 40. where he saith, that Gods withdrawing his love from a person or people that formerly he loved is no change in God at all; it seems then that if he love them that

before

before he hated, that is a change in God; but if he hate them that before he loved, that is no change; I am sure contradictions cannot be true in any science, lest of all in Divinity, what scholarship put him upon it I know not, but it is a reason in me why I cannot close with his Doctrine.

But Mr. *Goodwin* ch. 4. *sect.* 33. saith, *It is one of the great purposes and decrees of God, that if men believe they shall be saved.* Now as I know none denies it unless Mr. *Goodwin* and such as are of opinion with him, which say, that such as believe may fall away and perish: so is this also one of Gods great purposes and decrees, that such and such several persons who at present do not believe shal hereafter believ, and so be saved; and this is not a conditional but an absolute decree of men personally considered or as such or such men by name, without any respect of godliness or righteousness in them at all; the reason is, because as *Christ* saith, *No man can come unto me, i. e.* believe in me (so expounded by *Christ*, *vers.* 35.) *except the Father which hath sent me draw him.* And *vers.* 64. but there are some of you which believe not; for *Jesus* knew from the beginning who they were that believed not and who should betray him; and he said, *Therefore said I unto you, that no man can come unto me except it were given unto him of my Father*; where all may see that are not wilfully blinde and forestalled with prejudice that the reason why *Judas* could not believe as *Peter* could was because the gift of believing, was not so given of God the Father to *Judas* as it was to *Peter*. This is yet further manifesld by *Christ*'s saying to his Disciples, *Because unto you it is given to know the mysteries of the Kingdom of Heaven, but to them it is not given.* And in another place, *I thank thee O Father, Lord of Heaven and Earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes*; and gives the sole reason of it, *Even so Father, for so it seemed good in thy sight.* Sutable hereunto is that of *Paul*, *For whom he did foreknow he did foreappoint to be made like the image of his Son*: wherefore persons to be made like the image of *Christ* is the effect of predestination, not the reason or cause of it. Moreover, *whom he did predestinate them also he called.*

John 6. 44.

Matth. 13. 11.

Matth. 11. 25, 26.

Rom. 8. 29, 30.

Now

Now it is evident that persons are not righteous or believers before they be called, but they are predestinated before they are called, therefore they were predestinated before they were righteous or believers; besides they are the called according to his purpose of predestination; therefore first calling here must needs be first personal as of persons, though at present being in sin, yet as foreappointed unto glory, Secondly, this calling must needs be effectual, because every such person is formerly predestinated and after justified and glorified. And thirdly, therefore faith must needs be an inseparable effect of every such person so predestinated and called; and the reason of all these is, because all is concluded by the Apostle to be the work of God alone in the predestinated, called, justified and glorified persons. This is so clear that none but wilfull persons will oppose the same. Of the same account is that of *Paul* to the *Ephesians*, where he saith, *Blessed be God the Father of our Lord* Jesus Christ, *who hath blessed us with all spiritual blessings in heavenly places* or things in Christ, *according as he hath chosen us in him, before the foundation of the world, that we should be holy and without blame before him in love, having predestinated us unto the adoption of children by* Jesus Christ *to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherewith he hath made us accepted in the beloved.*

Ephes. 1. 3. 4, 5.

Where it is plain, that holiness or being without blame before him in love as children, is all the effect not the reason or cause of election or predestination, and the meer good pleasure of his will is the onely cause; and therefore it is the glory of his grace or meer gift in the Electour or Foreappointer that makes accepted in the beloved that is onely and alone to be praised, and not any qualification, endeavours, or condition performed in the elected or predestinated; and therefore thus, whatsoever deduction inferring several conclusions drawn from Gods simplicity and actuality by Mr. *John Goodwin*, for the supporting and strengthening of his main building in his discourse so far forth as it concludes election upon qualities falls to the ground, and therefore the building it self is not likely to stand.

But

But as my purpose is not to meddle with any thing wherein we do agree, but onely to shew the causes of my dissent so, I come to his ninth Chapter, wherein Mr. *Goodwin* begins the overthrow of the Saints perseverance, and therein first he would endeavour to shew that Doctrine not uncomfortable so much as that Doctrine that teacheth an impossibility of the Saints declining even to destruction, is, in *Sect.* 3. he saith, *That Doctrine that is apt to lead men into sin is against peace; but the Doctrine that promiseth freedom from punishment under what vile practices soever leads men to sin.* Therefore, Rom.6.14.

I answer, the *minor* is denied, for the Apostle saith, *Sin shall not have dominion over you, for ye are not under the Law but under grace.* And fear is not the sharpest bridle against sin, Ephes.6.16. but faith is, whereby *he quencheth all the fiery darts of the wicked:* wherefore that which is brought to prove the Doctrine comfortable, and the contrary Doctrine uncomfortable, proves the contrary; for to be in a condition of fear of punishment is sinfull and uncomfortable, *Rom.*7 5. but to be in faith of freedom is righteous and comfortable, *Rom.*8 15. *For ye have not* (saith *Paul* to the *Romans*) *received the spirit of bondage to fear again, but ye have received the spirit of adoption, whereby we cry Abba father, the same spirit beareth witness with our spirit that we are the children of God:* therefore this is the onely comfortable Doctrine.

The next thing is *Section* 5. where it is taken for granted, *That sad Apostacy declinings from ways of holiness to loosness and profaneness follow the Doctrine of perseverance, therefore against true peace.* But why so? *Because the foolish man said he had goods laid up for many years, encouraged his soul to vanity, saying, Soul take thine ease, eat, drink and be merry; and therefore believers concluding goods laid up to eternity, will be intoxicated with such luscious and fulsom conceit.*

For answer, the faith that is grounded upon the promise of God touching free remission of sin and life everlasting given by *Christ* to sinners, and possessed by faith, is so far from having any natural tendancy to apostacy and wickedness that it is the onely powerfull thing in the soul of man to purifie and sancti-

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fie the heart and life, *Acts* 13.9. he puts no difference betwixt us and them, purifying their hearts by faith.

Acts 26.18. And again, *Paul* was sent *to open their eyes, to turn them from darkness to light, and from the power of Satan to God, that they may receive forgivenesse of sins and an inheritance amongst them that are sanctified by faith that is in me.*

Every one that hath this hope purifieth himself as he is pure. What hope is it? Answer, that hope that is grounded upon a former knowledge, that when *Christ* shall appear we shall be like him, for that we shall see him as he is. This Doctrine therefore of final perseverance of the Saints is the most purifying, and therefore most comfortable and peaceable.

But in the ninth *Section* it is granted, a man may attain very possiby to a very strong assurance, upon good grounds, that his faith is sound and saving.

But then in the tenth *Section* it is excepted against, *as attainable by very few* Christians.

And in the eleventh *Section* it's affirmed, *That all the assurance that any man hath is grounded mainly and principally upon the uniform, regulate, constant tenour of his life and conversation in the ways of holiness.*

To this I answer, first, every true believer that is the childe
1 John 5.10. of God knows it, for *he that believeth in the Son of God hath the witness in himself.*

And secondly, this witness is not principally from ways of
Rom.8.15. holiness, but from the spirit of God which beareth witness to the soul of every true believer that he is the childe of God; yea, and because they are sons *God hath sent forth his Son into*
Gal.4.6,7. *your hearts, crying Abba father, and witnesseth such heirs of God through* Christ; yea, the Office of the Spirit, which
1 Cor.2.12. every faithfull soul receives is that *they may know the things that are freely given to them of God.*

Thirdly, a *Christians* witness of his good estate with God doth not arise from his holiness so much as holiness ariseth
Tit.2.11. from the witness as from its proper cause; for *it is the grace of God that bringeth salvation unto all men*, and so particularly to each mans heart and soul, that is any ways effectual to teach him *to deny ungodliness, &c.* and all works that have never

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so great a shew of piety and holiness in them are dead, hypocritical, and meerly carnal, and fleshly, that sprung not from the love of God shed abroad in our hearts by the Holy Ghost which is given unto us: and so it is true, that *he that doth righteousness is righteous*, which none doth but he that works from love and life, not for love and life; for righteous works do not make a righteous man, but a righteous man doth make or work righteous works, for the tree is before the fruit, and as is the tree such is the fruit; and therefore as it is true, and the Scriptures quoted do prove that righteousness is the constant trade of a righteous man; so it is as true, that the assurance that believers have is not grounded mainly and principally upon the uniform, regulate, constant tenour of his life and conversation in ways of holiness; neither do any of the Scriptures quoted prove it so; and therefore the alleging of them for this purpose is but a perverting and an endeavouring to make them speak that which is not in them, and the Doctrine not true, nor hath it foundation to bear it up, but is uncomfortable.

Rom.5.5.

1 John 4.18, 19.

But in *Chapter* 9. *Section* 13. he saith, *Suppose the Doctrine of final perseverance of the Saints were never so comfortable, yet that is no argument of the truth or goodness of it, unless the stamp of divine authority could be shewed upon it, which by no light yet extant is to be seen.*

I answer, I am sure this is false, for nothing is more plentifull in Scripture, as namely, *They shall never thirst, but the water that I give him shall be in him a well of water springing up into everlasting life.* Again, *out of his belly shall flow rivers of living water*, which is the Spirit of God that all believers receive. And again, *They shall never perish.* Again, *And he hath everlasting life, and shall not come into condemnation.* And again, *Their sins and their iniquities will I* (that is, God) *remember no more.* Again, *Who shall separate such from the love of* Christ? Answer, Nothing. And none of these Sentences are conditional; therefore the clear light of Scripture concludes the final perseverance of the Saints.

John 4.14.

John 7.37,38

John 10.28.

John 5.24.

Heb.8.12. & 10.17.

Jer.31.34.

Rom.8.35,39

But in *Section* 18. he saith, *No such notion or Doctrine which is comfortable to the base and sensual part of man ought to be esteemed by the Saints as comfortable and peaceable.*

But the Doctrine of final perseverance of the Saints is such. Therefore,

Answer, The *minor* is false; and truly I can but wonder that a man of esteem for preaching the Word of God should utter forth such a sentence, as if Gods preserving a man constantly in his grace and free favour were comfortable to the base and sensual part of man, when it is indeed the onely means to crucifie the same, as *Paul* asserteth, But now you also put off all these, *anger, wrath, malice, blasphemy, filthy communication out of your mouth; Ly not one to another, seeing you have put off the old man with his deeds.* This he grounded from their state in grace, and their security they had of glory by *Christ, For ye are dead,* saith he, *and your life is hid with* Christ *in God; when* Christ *who is our life shall appear, then shall we also appear with him in glory; Mortifie therefore your members, &c.* And *John* saith, *Now we are the sons of God, and we know that when he shall appear we shall be like him; for we shall see him as he is; and every man that hath this hope purifieth himself as he is pure.* These lines therefore of Mr. *John Goodwin* are but a slander raised against the Doctrine of the final perseverance of the Saints in the grace of God, and is a breach of the ninth Commandment, which saith, *Thou shalt not bear false witness,* no not against the Doctrine of God, which here he hath done.

Col. 3. 3,4,5, 6,7,8,9.

1 John 3. 2,3.

But in *Section* 16. he saith, *That a regenerate man take him so far as he is spiritual desireth no continuance in the love and favour of God upon any other terms or conditions than such on which the Lord* Christ *himself (as it seems) enjoyed it,* John 15. 10. If ye keep my Commandments ye shall abide in my love, even as I have kept my Fathers Commandments, and abide in his love. *So then it is evident that the new man taketh no pleasure nor rejoyceth not in any such Doctrine which ensures either perseverance in faith or continuance in the love and favour of God to it upon any other terms than of walking holily and humbly with him.*

To this I answer, This Doctrine hath a godly shew, but it is very false Doctrine, which I manifest thus, that means by which the love and favour of God was first attained, possessed

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and enjoyed, by the same means it may be continued. This no man of common sense and reason will deny.

Now the means by which our faith in the love and favour of God was first attained, possessed and enjoyed is, nor was not the keeping of the Commandments even as the means by which *Christ* attained the love of his Father was not the keeping of his Commandments, but it was by essential union, even so the means by which any man come at first to attain, possess and enjoy the faith of Gods love and favour is the Gospel and Spirit of God, as is not onely clear by the Scriptures; but so clear as that I believe Mr. *Goodwin* himself will not deny it: and then it follows that by the same means it may be continued.

Rom. 10.17. 1 Cor.4.15. 2 Cor.3.3. Gal.3.2. James 1.18. 1 Pet.1.22, 23,25.

Secondly, neither doth the Gospel and Spirit work in men the faith of Gods love and favour from the terms or conditions of mens keeping the Commandments; for that is not the proper nature of the Doctrine of the Gospel, nor is it that Evangelical Doctrine, but by revealing reconciliation, peace and free remission of sin through the death of *Christ* to the poor soul, as is in the words of *Paul*, *Rom.4.5. Now to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness.* Therefore the keeping the Commandments are not the onely terms and conditions that ensures mens faith in the love and favour of God.

2 Cor.5.19, 20,21. Luke 10.5. Acts 14.38.

Thirdly, neither can any man keep the Commandments upon such terms and conditions, as in seeking to attain or to have the love of God continued thereby; for Mr. *Goodwin* faith, *pag.462. chap.18. sect.5.* in expounding the Apostles words *Rom.9.11. God did not purpose to chuse men to eternal life who should seek justification by the works of the Law*; that is, should seek or desire no attainment or continuance of his favour (which is justification) but by keeping the Commandments, which are the works of the Law; whereupon it appears plainly that Mr. *Goodwin* himself condemns this Doctrine in himself; and therefore well may I do it; and therefore it plainly appears that this Text of Scripture is by him miserably abused, perverted and wrested; and the true sense is onely this, if ye keep my Commandments ye shall thereby declare

clare your selves to abide in my love, even as I have kept my Fathers Commandments, and thereby do declare my self to abide in his love, and not that it is the terms or conditions of abiding either in you or me, that is, the keeping of the Commandments are the signs and tokens of the abiding, not the terms or conditions of it, but to make the keeping of the Commandments the terms and conditions of our standing in the love and favour of God is, to withdraw from the free grace of God in the Gospel, and to set us upon the Law and keeping of the Commandments for it, as the false Apostles did the *Galatians*, and is very uncomfortable Doctrine.

Gal.1.6. chap.2.16,21. chap.3.10,11, 18,21. chap.5.4.

But in *Section* 17. he saith, *When the new man shall* (with Paul) *have reasoned and resolved thus, I will keep under my body, and bring it into subjection, lest that by any means when I have preached unto others I my self should be a cast-away. He that shall come and insinuate thus unto him, whether thou keepest under thy body or no, whether thou bringest it into subjection, or whether thou suffer it to wax wanton, thou shalt be in no danger; Shall he not then loosen the very foundation of such a resolution, which was the sense and apprehension of the danger.*

To which I answer, First, it's clear this is the same with the former, that he makes the fear of being a cast-away from God, the strongest bridle against sin, and faith in grace and favour of God and freedom from danger of being cast out of his grace and favour to be the greatest licence unto sin, which is a false and uncomfortable Doctrine, and is sufficiently answered and disapproved before, and is contrary to the saying of *Paul*, *For sin shall not have dominion over you, for ye are not* in danger *under the Law, but* free from danger *under grace*, *Rom.* 6.14.

Rom.6.14.

Secondly, *Paul* was not in danger of being a cast-away, neither did his resolution flow from any such sense or apprehension; and therefore no such insinuation can be supposed to loosen him from his resolution; but the words have onely this sense, I am the same man in my self that I am in my preaching, else I were a cast-away, notwithstanding my preaching to others; for I am not onely an out-side man in preaching to

others;

others; for then I were an hypocrite and a cast-away; but I am the same in my self; for I beat down my body, and bring it into subjection by the Spirit of God and faith in his grace and love, not in danger of being a cast-away; *For I know*, saith he, *nothing shall separate me from the love of God which is in* Christ Jesus *our Lord, Rom.* 8. 39. Therefore *Paul*'s resolution did spring from faith and love, because he knew he was not a cast-away, not from fear of being a cast-away; and therefore his practice is no example to conclude such an uncomfortable Doctrine from, but the contrary.

But in *Section* 18. he endeavours to shew *that security by faith of final perseverance in the grace and free favour of God, though it may be a motive against sin, yet it cannot be of such strength and efficacy as the motive of fear of danger is.*

And in *Section* 19. he saith, *If such knowledge or assurance were effectual to move the heart to cleave in love to God, why should not God administer it to carnal men in order to such a purpose as well as to Saints? For that first all ought to love God as well as Saints. Secondly, because God is not defective in the subministration of motives proper and efficacious to persuade them thereunto. Thirdly, because an assurance of Gods love towards them against all sin and wickedness they are capable to commit, is a motive as taking with, and suitable and pleasing to natural and carnal men (if yet a motive it be) as to spiritual and holy men, to persuade them to the love of God. Therefore if God hath not thought meet to afford it to carnal men, it's no ways likely he hath afforded it to Saints.*

And *Section* 20. he concludes, *It's no motive at all to love God, because it doth not conclude a man in danger of judgment for sin; therefore leaves men open to the vilest sins.*

To all which I answer, First, security by faith of final perseverance in the free and undeserved grace and favour of God is of greater strength and efficacy than any motive from fear of danger is or can be, because faith of love from God produceth as his proper effect love to God, for *Faith worketh by love, Gal.* 5. 6. and we love him because he loved us first, that is, because by faith his love is apprehended to us first. Now fear

hath

hath torment, and he that feareth is not perfect in love.

Now then love is not the fruit of fear of danger of Gods judgments, but of faith of Gods love, and every man lives where he loves, and love facilitates and makes easie every duty; and love is said by *Paul* to be *the fulfilling of the Law*; and elsewhere, *God hath not given us the spirit of fear, but of power, of love, and of a sound minde.*

Rom.13.10.

2 Tim.1.7.

2. Besides fear of danger of punishment for sin, let it be estimated as great a restraint from sin as can be imagined in its greatest efficacy, strength and power, yet it is but the affection of a carnal heart, common to men, with Devils, who believe and tremble, fear and quake at the judgment to come; but this affection of fear hath no quickening force to change the heart, not to carry it forth into union with God without which nothing done by men is pleasing in the sight of God, but leaves the soul under the strength and dominion of sin still, and under the power of Hell thereby; for it flows from the Doctrine of the Law, which is the ministration of death; and therefore *Christ* came to free men from this carnal, servile and base affection, *Heb.*3.14.15. and to destroy and take away all dangers that should occasion the same, as Death, Hell and the Devil, and to procure liberty and perfect freedom by grace, *John* 8.36. *Gal.*5.1.

Jamrs 2.19.

2 Cor.3.7.

3. This liberty and freedom from danger of punishment by grace in *Christ*, and security of final perseverance in the same, which the Saints possess by faith, is wrought in their hearts by the Gospel and Spirit of God, by which they are quickened, revived, regenerated, raised and comforted in the apprehension of Gods fatherly good will in *Jesus Christ*, by which they are enabled to call upon God as their mercifull Father, and have thereby a childe-like affection of love and duty, and can look upon themselves as adopted heirs of everlasting life; and hence it is, that the affection springing from hence is spiritual and heavenly, and therefore must needs be more strong and efficacious than fear of danger or punishment, which is carnal earthly, and is in suspence and in doubt, and hath no faith or security from God at all; and therefore is very uncomfortable Doctrine.

But

But in answer to *Section* 19. I say, God doth not give unto men the reason of his purposes of different dealing with his friends and enemies; and therefore in that we may be lawfully ignorant, because it is one of Gods secrets, which belongeth properly to him. Deut.29.29.

But it is said, *It's the duty of Enemies to love and continue in love to God.*

I answer, True, and therefore God useth means both in his word and works to declare his love to them, and that in order to a real purpose of discovery, so far forth as nothing shall or doth hinder them of the light of his love but their own wickedness.

But whereas it is said, *That assurance of Gods love against all sin and wickedness they are capable to commit is a motive as taking with carnal men as with spiritual.*

I answer, and deny that as false.

First, because carnal men are blinde, and cannot see any such thing to be true, but spiritual men can see, know and believe, that God justifies the ungodly against all the sin and wickedness they are capable to commit. Rom.4.5. 1 Cor.2.12, 14.

Secondly, carnal men cannot see the goodness of it; for they see not that it frees them from the guilt of sin. Isai 43.23, 24,25.

And thirdly, that it alone is it that destroys the dominion and power of sin; now this the spiritual man sees and knows, and the reason of the difference is, because carnal men look upon God by the eye of reason, and by the light of the Law, and can see no way how they should attain any assurance of Gods love, or the continuance thereof, but upon something by them done and performed as a necessary condition thereunto. Rom.6.14.

But spiritual men look upon God by the eye of faith, by the light of the Gospel, and can see a way by *Jesus Christ*, who *came into the world to save sinners*; and how they come to attain the assurance of Gods love and the continuance thereof, *viz.* by free remission of sins and eternal life given freely by grace from God onely, and alone through the righteousness of *Jesus Christ* our Lord. 1 Tim.1.15. Rom.6.23. Rom. 5.21. 1 John 5.11.

And hereupon it followeth that carnal men being blinde

and seeing nothing true nor good in none of the absolute promises of God, they are not taking with them, nor do they finde any sweetness in them; and therefore do look upon them in such a sense as giving liberty to sin; and therefore do labour to turn, wring and wrest them, as much as in them is with all the wits they can, into the nature of conditional promises, that so they might nourish their own pride, in seeking their right and title thereunto in themselves and in their own performances, and not in the free and undeserved grace and favour of God alone, whereas spiritual men being endued with the grace and power of the Holy Spirit are enabled by the eye of faith to behold both the truth and goodness of Gods love and free grace shining forth to the comfort of their souls in all the absolute promises of God, whereby they are enabled to ascribe all their good, whatsoever they are, have or hope for onely to his love and mercy, through the righteousness of *Christ*; and this therefore is taking with them reviving and further quickening of them, and causeth them to love this God, and to deny themselves, and to humble and loath themselves as sinfull in exercise of repentance, as fruits, not as causes of deliverance from danger.

Rom.16.3.
Rom.9.30, 31,32.
Heb.8.10, 11,12.
2 Cor.5.21.
Gen.32.10,11
Jim. 1.15.

And this gives me reason and cause to suspect and fear that M. *Goodwin* himself is blinde and carnal, with whom this motive takes so little, as that he should conceive it (as he doth in his Book) the root of all licenciousness; and therefore it appears he is a stranger to it.

But he goes on *pag.*115. *sect.*21. and saith, *If it be objected, but is not the Doctrine of falling away very uncomfortable, apt to beget a servile spirit of bondage and fear in the Saints?* And he answereth, saying, *To be in danger of falling away, and to be under a possibility of falling away are two very different things.* And this he laboureth to illustrate, but to little purpose; for he maketh *Paul* his instance, saying, *That he acknowledged himself under a possibility of being a cast-away*, 1 Cor. 9.27. yet lived at an excellent rate and height of comfort, *Rom.*8.38,39. and saith, *That which ministred to him the ground of this confidence was partly the knowledge of God's unchangeable purpose to give salvation to*

all those who should persevere in faith and holiness to the end, partly also the like knowledg of Gods bounty towards the Saints, in vouchsafing unto them so rich and full a proportion of means whereby to persevere accordingly; and thus the Doctrine which teacheth onely a possibility of falling away is not uncomfortable nor occasioneth the least fear in men.

I answer, First, it is necessary to be observed that Mr. *Goodwin* by this distinction doth grant and conclude with the Objection, that the Doctrine of the Saints being in danger of falling away from God is very uncomfortable, apt to beget a spirit of bondage and servile fear in them.

Now this is contrary to what was concluded by him in *Section* 17. where he concludes *the good resolution of* Paul *of beating down his body, to flow from his sense and apprehension of danger.*

But a fuller contradiction is yet apparent in M. *Goodwin* in *pag* 313. *chap.* 13. *sect.* 13. where he concludes it *simply necessary for the Disciples themselves to act righteously out of a principle of fear of being cast into Hell by God for unrighteousness:* therefore a servile spirit of bondage and fear of danger of being cast into Hell by God for unrighteousness should not need here to be excluded by him by any such distinction, as his endeavour is to do, seeing there he calls it *a natural genuine fruit of faith*, and instances *Noah*'s example to conclude it by.

Secondly, to the distinction of these I answer, that as it is a scriptureless distinction, so also it contains onely a flourish of vain words, and hath not any substance at all; for he makes the ground of *Paul*'s confidence to be conditional, depending onely upon something to be performed by himself, whereas the truth is that *Paul* placeth it only in the grace and gift of God, saying, *Nothing shall be able to separate us from the love of God which is in* Christ Jesus *our Lord.* And therefore *Paul* was neither in danger nor under a possibility of being a castaway; for he was no hypocrite, but a true and sincere Saint, and chosen vessel of *Christ*, and did believe the forgiveness of all his sins, and did know, that for *him to live was* Christ, *and*

Acts 9.15,16
Ephes. 1.7.
Col. 1.14.
1 Tim. 1.15.

to dy was gain, Phil. 1. 21. and that then he should undoubtedly go to Heaven, and there be present with the Lord, 2 *Cor.* 5. 1, 8. and therefore did not acknowledg himself under a possibility of being a cast-away, as Mr. *Goodwin* saith he did; this is but to suck poyson where the Bee sucks honey, and pervert and wrest the Scriptures, and not rightly to use them; for as I have said so say I again, that the scope of *Paul* is this, as if he should say, I have preached to others they should mortifie their members, which are on the earth, *&c.* and if I should not practice the same I should be a very hypocrite and a cast away; so that his practice was onely a sign or proof that he was not a cast-away, not a cause of prevention of him from being a cast-away, as Mr. *Goodwin* would have; who therefore commendeth *Paul's* resolution to spring from the sense and apprehension of danger of being a cast away; and so here of an acknowledgment of being under a possibility of being a cast-away, unless *Paul* prevent it by his own performance. And thus by changing the covenant of free remission of sins by grace in *Christ* into a conditional covenant of works of mans performance does he labour in the whole discourse, as here the uncomfortable Doctrine of working of righteousness from a servile spirit of bondage and fear of being a cast-away into Hell by God for unrighteousness. And thus by the uttermost of his answer and distinction concludes and maintains the Objection that he would seem to answer.

But what may I imagine the reason to be, that Mr. *Goodwin* should make this Objection, truly I conceive he could do no less, seeing both Scripture-expression and plain exposition upon them to ly so plain before him in the case in question; and therefore could not pass it, but must needs say something to it, and though it were but in seeming shew; for indeed and truth this is no more; for what is servile fear but a fear of being cast into Hell by God, which to prevent puts us upon the performance of some duty; therefore if Mr. *Goodwin* would deal truly, and not hypocritically, he ought in the prosecution of his argument to alter the Title-pages of these *Sections*, and say, the Doctrine of perseverance is no friend to uncomfortable servile fear; and the Doctrine of falling away no enemy; it being

being in Master *Goodwin's* account, and the drift of his discourse the principal, proper, strong and most effectual motive against sin and towards the performance of righteousness in all the Saints and servants of God, and this expressed by him in *Section* 18.

Of like import is *Section* 22. *which supposeth the Doctrine of final perseverance in the grace and love of God in* Christ *by free remission of sins, to conclude the subjects of it desirable to take Lions by the beards, Bears by the paws, to tread upon Cockatrices, to wash in caldrons of boiling Lead: i.e.* as he explains it, *to live loosly, profanely, to disport themselves in all manner of sin and wickedness, to affront the Heavens, and bid defiance to the Almighty, to laugh* Jesus Christ *and his Gospel in the face to scorn, and conditional perseverance the prevention of these desires, and thereupon concludes the Doctrine of absolute perseverance indulgeth, but onely a liberty or fearlesness of sinning, which the Doctrine of conditional perseverance restrains men from, and therefore is more desirable.*

I answer, These lawless suppositions are so far from being good proofs, as this appears altogether graceless, and carnal, and legal, without the least dram of life or spirit from God in it, in that it concludes fear, the greatest restraint from sin, and faith wrought by the spirit, and flowing from Gods absolute promise of grace and mercy to be the most licencious.

So in *Section* 23. he instanceth *Solomon's* saying, *Prov.* 26.3. *A whip for the Horse, a bridle for the Ass, and a rod for the fools back.* And saith, *The terrible rod of Hell-fire is for the back of the great fool, the flesh without the shaking of which unruly men will hardly learn subjection, and instanced as the best guardian to peace.*

I answer, I think a more ungospel-like assertion could hardly be uttered, and such as one who would be esteemed a Preacher of the Gospel should be ashamed of; for doth not *Christ* say, *Into whatsoever house ye enter, first say, Peace to this house?* And is not the Gospel called, *The word of reconciliation*, and *the word of life*, and *the word of salvation*? but it is no where called the word of Hell and damnation. Luke 10.5. 2 Cor.5.19. Acts 5.20. chap.13.26.

And

Rom.1.16. And the Apostle saith, that *the Gospel is the power of God to*
Rom.5.1. *salvation to every one that believeth*; not the threatning of Hell-fire. And the Apostle saith, *Being justified by faith we have peace*; not by performing conditions through fear of Hell-fire. therefore let Mr. *Goodwin* go with his Fools, Horses and Asses, and take his whip, bridle and rod, that is, Hell-fire to effect their conditional performances by, as their best guardian to peace. But the wise Saints of *Jesus Christ* that are so made by the Gospel and the Spirit of God will look upon Gods absolute promises of peace, and reconciliation, and eternal life by *Jesus Christ* to be their strongest motive to obedience and their best guardian to peace.

And thus finding nothing more pertinent nor needfull to be answered in the ninth *Chapter*, I proceed to the tenth, wherein he endeavoureth to take off the force of those Scriptures that are usually alleged to prove the final perseverance of the Saints, the first is *Matth.*16.18. where *Christ* saith to *Peter*, *Upon this Rock will I build my Church, and the Gates of Hell shall not prevail against it.*

And from hence saith he, *it is argued that those that are once built upon* Christ *by faith are not in danger or in a possibility of being prevailed against*, viz. *to destruction, by all the powers of darkness whatsoever.*

And he answereth, *First, by Church doth not necessarily respect every individual and single person so as to secure him of his salvation against all possible sins or ways of sinning, whereunto he may or can be drawn by Satan, but may well be understood of the Church in general, that is, considered as a body of men separate and distinguished from the world. Now the Church in this sense* he saith, *may be said to stand, though not only some, but all the particular Saints of which this body consists at present should be prevailed with by Satan to destruction, because the essence of the Church doth not consist in the persons of those who do at present believe; for then it should follow in case these should dy,* Christ *should have no Church upon earth; so then the saying of* Christ [The gates of Hell shall not prevail against his Church] *may stand, though many of the particular members thereof should be overcome.*

To

To which I answer, that as the Church is made up of members, so it's clear, if all the members dy or should be dead there would be no Church at that present time upon earth, and so it is as clear that if Satan should prevail not onely against some but against all the Saints to destruction, that then he had prevailed against the Church, contrary to what is asserted by Mr. *Goodwin*, neither will it be salved by his saying, The defect is supplied by a succession; for before that succession be it is not; as for instance, if the River of *Thames* be wholly dry, it is no River till water come into it; and therefore that which hath been asserted is not true.

Secondly, I answer, the parts and the whole are the same, if building upon the Rock *Christ* be no security of the parts from destruction, then can it be no security for the whole, which is made up of the parts; and therefore for whatsoever is yet said, This place remains in his full light and strength to prove the final perseverance of the Saints.

His second answer *Section* 4. is, *That by Gates of Hell is meant Death or the Grave, or else that Hell it self shall not prevail, that is, shall not have a full and final conquest over those that shall dy. Built upon the Rock, and according to this interpretation his meaning onely is that those that shall continue firmly built upon him by faith shall in time be delivered out of the hand of all adverse powers, yea from Death and the Grave themselves, the most formidable of all others.* To this I answer, the sound of the words themselves do better declare their own sense than any mans opinion that is alleged, commenting upon the words do; and therefore it is plain that the sense cannot be restrained to Death, and the Grave, and Hell, but reacheth to whatsoever is contrary to the happiness or salvation of the Church or any member of it, whether by force or fraud.

Secondly, I answer, that *Christ* speaks not of persons being preserved onely at the time when they dy, but of being preserved when being built by *Christ* upon the Rock: neither doth their security stand conditionally upon their continuance firmly built upon him by faith, but absolutely upon his omnipotency and power according to his own promise, that is, *I will*

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build my Church upon this Rock, and the Gates of Hell shall not prevail against it. And this Text remains clear and full, (notwithstanding any thing that hath yet appeared to the contrary) to prove that those that are once built on the rock *Christ* are not in danger or in a possibility of being prevailed against, *viz.* to destruction, by all the powers of darkness.

The next Scripture mentioned by him *Section* 9. is *Matth.* 24. 24. *For there shall arise false* Christs, *and false Prophets, and shall shew great signs and wonders, insomuch, that if it were possible, they shall deceive the very elect:* and from hence saith Mr. *Goodwin*, it is inferred, *that the deceiving or seducement of those who truly believe is a thing impossible.*

Now Mr. *Goodwin* in answering saith, *That those that plead for the Saints final perseverance in grace grant;*

First, that the elect themselves before their calling are as liable to seducement as other men: which he proveth *Titus* 3. 3.

And secondly, that it is granted also that after calling God do suffer some to fall into heresie, and this in fundamental points, yea and that into the fearfull sin of abnegation and abjuration of Christ *and* Christian *Religion, yea the great patrons of perseverance which mannaged the Conference at the* Hague *about these Questions* Anno 1611. *acknowledged that even true believers may fall so far as that the Church according to the command of* Christ *shall be compelled to testifie that they cannot bear or tolerate them in their outward communion, and that they shall have no part in the Kingdom of* Christ, *except they repent or be converted.*

But he saith, *If it be here said, But this Scripture is to be understood of a being finally deceived unto destruction, and the elect cannot possibly be so deceived.* And then he answereth:

1. *This is to presume not to argue or believe; for there is not the least ground or so much as the smallest sand in either the words or the context whereon to build such an interpretation as this.*

2. *The abettors of this interpretation are wont to prove from*

from the words not onely an impossibility, not onely of final deception, but also of total.

3. *And lastly, the same abetters suppose, that if the Saints may fall away totally they may fall away finally also, and if it be said that they cannot fall away totally, I answer,* saith he, *if so, then one of these three things must follow, either true justifying faith may stand not onely with heresie in fundamental points, but even with abnegation and abjuration of* Christ *and* Christian *Religion. Or else secondly, that their opinion is false, who affirm that true believers may possibly fall both into heresie and such abnegation. Or thirdly and lastly, that they who do fall both into the one and the other are not deceived.*

To all which I answer, taking Mr. *Goodwin* in his greatest strength.

First, ill will never speaks well; for here as else where he endeavours to set out that he opposeth as odious as possibly he can which I will endeavour to take off by these Propositions.

First, it's very possible that one may be a true believer, and yet at the same time very ignorant and so necessarily heretical in some great and necessary point of faith which some call fundamental, as was *Peter*, *Matth.*16.17,22,23.

Secondly, it is also possible that a true believer through weakness of faith may be surprized through fear, to deny and forswear *Christ* and his Religion, though at the same time he be in faith and love with both.

And thirdly, that although this cannot be denied to be a seduction or a deception, yet it may well be denied to be such a deceit as *Christ* speaks of *Matth.*24.24. or that such a person hath wholly forsaken *Christ*; and this is clear in *Peter*, who had faith and love of *Christ* when he denied him, though not so much as wholly to resist that trial and temptation in the confession of him.

Now that there is not onely sand but ground in the words and context of *Christ* to conclude he means a whole and final seducement from *Christ*, is plain from *v.*13. & 22.

And for what is objected that *Christ* saith, *Whosoever de-*

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nies me before men, him will I deny before my Father, Matth. 10.32.

I answer, *Christ* judgeth not of the action but of the state of the person, as one wholly void of faith, and so ashamed of *Christ* and his words, *Mark* 8.38. otherwise *Christ* will not deny him before his Father, though a believer should happen to deny him before men through weakness of faith.

But he saith, *That the expression* [if it be possible] *doth not always* (*if at any time*) *import the impossibility of a thing, but onely the difficulty of a thing on the one hand and the exquisite diligence and endeavours of those on the other hand who attempt it. Thus the Evangelist* Luke *saith* Paul, *hasted if it were possible for him to be at* Jerusalem *the day of Pentecost, but that* Paul *should be ignorant of so broad and vast a difference as lieth between a possibility and impossibility, I must borrow some other mans fancy to conceive.*

I answer, that there needeth no fancy to conceive, neither is it any disparagement to *Paul* to conclude him at that time ignorant of an impossibility of his attainment to *Jerusalem* at the day of Pentecost, notwithstanding his endeavours to be there at that time, considering the many interveniencies that fall out many times from God and from men to interpose and prevent mens endeavours and attempts: this is clearly taught *James* 4. 13.14,15.

But he allegeth *Ro.*12.8. *If it be possible as much as in you lieth, have peace with all men: if we shall suppose that* [if it be possible] *here supposeth an impossibility; the sense of the sentence must rise thus, as much as in you lieth, do that which you cannot do, or which is impossible for you to do, which is a sound that* Paul's *Trumpet was never like to make.*

I answer, Would any man have thought Mr. *Goodwin* so ignorant as here he sheweth himself, or is he a stranger to the Scriptures? What saith *David*, *My soul hath too long dwelt with them that hated peace. I am for peace*, or a man of peace, *but when I speak they are for war*: where any may see that are not wilfully blinde, that *David* according to *Paul*'s direction as much as was possible, and as much as in him lieth, endeavoured to have peace with those with whom it was im-

Psal. 120.6,7.

possible

possible to enjoy it; and doth not *Christ* himself say, *Suppose ye that I am come to give peace on earth, I tell you Nay, but rather division; for in one house there shall be five divided, &c.* No man ought to imagine but that it was the duty of *Christ*'s Disciples to endeavour as much as was possible, or as much as was in the uttermost extent of their power lawfully to have peace with them with whom they conversed, and with whom *Christ* concludes it impossible to be attained; and therefore all that he hath said take not off the words of *Christ Matth.* 24.24. from concluding not onely a difficulty but an utter impossibility of the elect called believer, his being deceived to destruction.

But he saith further, *Section* 13. *In the way of reasoning if the phrase [if it be possible] shall be conceived to import an absolute impossibility, the necessity, efficacy and power of* Christ's *prediction and caution will fall to the ground; for he who would have those to whom he speaketh certainly to believe that they are elect; and again, to believe also that it is impossible for the elect to be seduced by any means whatsoever, certainly hath no necessity, scarce the lightest occasion or pretence that can be imagined to caution these men against seducers: and what can be more ridiculous than in a most grave, serious and solemn manner to admonish a man to take heed of that, which yet withall we do assure him is impossible should befall him?*

I answer, it seems *Christ* himself must be concluded ridiculous or foolish in case he accords not with Mr. *Goodwin*'s wisdom in his conditional election, or in case he cautions them against the danger which he declares them impossible to fall into, which whether this sentence of his be blasphemous or no, I will not take upon me to determine, nor to dispute it, but shall leave that to Mr. *Goodwin* and others to consider of as they shall see cause, onely this I shall endeavour to shew, that *Christ* hath wisely cautioned his Disciples, and all true believers since, against that danger, that *Christ* himself doth declare it impossible to fall into, *viz.* deceit to destruction.

For the danger is not one jot the less because it is interposed

by God, not to be esteemed the less, because we have the absolute promise of God for our deliverance, neither do any of the Saints conclude themselves ever the more free from the use of all possible means prescribed by God for avoiding the danger, because they are certain of success by the absolute concurrence of divine grace, but have thereby a great encouragement to the more diligence from the certainty of the event and issue, God willeth the end, and he willeth the means for these ends this was done, that the Scripture might be fulfilled, *A bone of him shall not be broken*; yet neither this nor the Scripture alleged by Satan would make *Christ* to tempt God in neglect of means of preservation of himself from danger so long as his appointed time lasted; in *Ezech.36.* from *v.21.* to *v.37.* God makes an absolute promise to his Church, excluding all conditions whatsoever, yet saith, he will be inquired of by his Church to do it for them. God made an absolute promise to *Paul*, to give him all that sailed with him, yet this did not make *Paul* nor the rest negligent in the use of means for their preservation.

Psalm 34.20. John 19.39. Matth.4.6.

But Mr. *Goodwin* saith, that promise to *Paul* was conditional, and did depend upon their continuing in the Ship.

I answer, denying that, it was a means indeed, but not a condition, nor did the promise depend upon it, nor mention one word of any such conditional dependence; the contrary whereof is evident thus, if it had been conditional and dependent upon their abiding in the ship; then to leave the ship was to break the condition, and so to provoke God, but the contrary appears *v.41.* the ship was no shelter, for it was broken to pieces, and the Souldiers went to kill the Prisoners, lest they should make an escape by swimming, but the Centurion kept them from that purpose, being willing to save *Paul*, commanded them that could swim to cast themselves into the sea, and get to land, so that keeping in the ship was not the condition of their safety, though it were the means of their safety for the time.

Sutable hereunto is the Text it self in question, where *Christ* bids his Disciples, *Take heed that no man deceive you*; for the deceivers are many, powerfull and fraudulent, and will

prevail

prevail upon all to destruction, and you and all, save that there are a remnant of which you are part, whom God will bless with his almighty goodness in the use of means, and save you from that danger. And *Christ* saith *v.22. Except those days should be shortened no flesh should be saved, but for the elects sake those days shall be shortened:* that is, if God did let the days or time alone to men to do what they would in the use of means they would mispend all the time, and abuse all the means to their own and each others destruction, but for the sake of a certain number that he hath chosen by meer grace, he interposeth times and means by his unspeakable goodness and blessing in preserving them from that common destruction *when we are judged we are chastened of the Lord that we might not be condemned with the world.* 1 Cor. 11.32.

And thus the premises considered, *Christ* doth not appear ridiculous in admonishing his Disciples to take heed and beware of those seducers, who in the issue and event should not be able to prevail against them.

For *Christ* by concluding it impossible for them to be deceived being the called according to election by the gift of grace usthereth forth these three points of heavenly wisdom.

First, it is the greatest encouragement to the use of means when we are certain of the benefit of good success, as it is to a Souldier to fight when he is certain to overcome. *In all these things we are more than conquerours through him that hath loved us.* Rom. 8.37.

Secondly, the Disciples were hereby directed to know their greatest strength, and where to finde their best supply, and that is in the certain knowledg of Gods grace and favour; for *ye are not in darkness*, but *of the day*, and ye must *not sleep*, but *put on the breast-plate of faith and love, and the hope of salvation for an helmet*; and the reason is, *For God hath not appointed us to wrath, but to obtain salvation by our Lord* Jesus Christ. 1 Thess. 5.4, 5,6,7,8,9.

Thirdly, to whom to give the praise of the victory or deliverance, and that is to God alone, who according to his election is his daily support effectual to salvation, having predestinated us to the adoption of children by *Jesus Christ*, according

ing to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in his beloved.

And whereas Mr. *Goodwin* saith, that in case men are elect, the sense of these men is, that whether they be thus arm'd or no they could not have fallen in the day of battel; on the other hand were they not elected, that neither this nor any other armour or cautionary provision could be able to make them stand or preserve them alive.

I answer, Gods election dischargeth no man from his duty of the use of any means prescribed by God, nor hath that grace any tendancy to put men upon the neglect, but on the contrary, upon the use of all good means.

Secondly, though man be bound to means, yet God is not, but works sometimes by much, sometimes by little, sometimes by none, sometimes contrary to means.

Thirdly, True, it is those that are not elected of God will not profit by any means used for their good, yet seeing God hath provided means, and offereth it to all, none may lawfully conclude himself not elect, seeing no such thing is revealed by God to any person, and therefore stands bound to the means as if they were elected.

But he saith *Section* 15. *We cannot suppose that God exhorteth men to use means in order to the obtainment of such an end which himself gives assurance that they shall obtain whether they use the means or no; for it being the hope and desire of obtaining the end which renders the means otherwise unpleasant & unacceptable, & undesirable unto men; evident it is that he who gives assurance unto them of obtaining the end howsoever, that is,* (whether they use the means or no) *destroyeth the energy or force of such an exhortation, wherein the use of the means shall be recommended unto them, or they perswaded thereunto: he that shall assure me that whether I run or no I shall be crowned, and shall afterwards perswade me to run that I may be crowned shall doubtless pull down that with his promise, that he seeks to build up by his exhortation.*

I answer, the end in question is the prevention of deceit to de-

destruction which is absolutely decreed by God in behalf of his faithfull Disciples: now the means by which God effecteth this his decree is by warning his Saints to take heed of those false Prophets and false *Christs* that should arise, that would do their uttermost to deceive them.

Now that God may make these means, that is, his forewarning effectual he doth by his holy Spirit in the Gospel and light thereof so enlighten their mindes and arm them that they do willingly and chearfully take heed of these deceivers and their delusions; and so the end comes infallible to be effected, as for instance:

Every true believer is called of God into the Doctrine of free and pure grace into the fellowship of his Son *Jesus Christ*, who of God is made unto them *wisdom, righteousness, sanctification and redemption, peace and eternal life* by an everlasting covenant of free remission of all their sins, which is the proper object of their faith, by which they stand; and this calling is the sure testimony of their election by gift or grace in *Christ*, of which number I do believe my self to be one.

Rom.3.24. 1 Cor.1.6,8, 30. Ephes.2.14. 1 John 5.11. Heb.13.20. chap.8.12. & 10.17. Rom.11.5.

Now so it is that according to the cautionary premonition of *Christ*, I see Mr. *Goodwin* to be one of those false Prophets or false *Christs*, which endeavoureth with all his art, learning and strains of wit to draw me with others from this absolute Doctrine of free and pure grace, wisdom, righteousness, sanctification, redemption, peace and eternal life, by the everlasting covenant of free remission of all sins, as the proper object of our faith by which we stand, as the sure testimony of our election by gift or grace in *Christ*, to a conditional election and covenant of salvation, and deliverance from destruction, obtained and continued onely by our own performances, of acting righteoussly out of a principle of fear of being cast in to Hell by God for unrighteousness, as *chap.*13. *sect.*13. *&* 16. and this is a destructive deceit, and a drawing of persons away from the Gospel to the Law, from free and pure grace to works, from the righteousness of *Christ* to the righteousness of our own performances, from the everlasting covenant of free remission of sins by the bloud of *Christ* to a covenant of

danger,

danger, and of being subject and liable to punishment for our sins, from the faith of deliverance wrought by *Christ* for us to a fear of being cast into Hell by God for our unrighteousness, untill or unless the fear cause us to work out our own deliverance by acting righteously; in a word, from the true *Christ* himself, to a false *Christ*.

Now the strength of the argument that Mr. *Goodwin* and others with him of the like strain, useth, is such and so delusive and taking, that were not the hope of freedom grounded upon the certainty of success, from God himself accompanied in order thereunto with his omnipotent power, blessing and spirit, enabling his poor Saints that are for the most part destitute of arts and learning other than divine, in the use of what means he hath appointed to them, the very sight of the strength of their adversary were sufficient to fill them with despair, and make them to cast off all means whatsoever, and to live under the power of that delusion (as the generality of the world that have not that certainty of success from God do,) but now that their hope having so firm a foundation and assistance puts them upon a lively, free, diligent and effectual labour, wrestling, fight and combate against these great deceivers and their deep deceits, and they become victorious onely and alone by that power, upon which their faith and hope was grounded, and the divine assistance that flowed therefrom; and thus little *David* overcame great *Goliah*; and so I believe shall I overcome his delusions, so as not to be poysoned and destroyed by it.

And this all may see that although the use of means be not conditional but onely instrumental towards the attainment of the end, yet the certainty of success doth not destroy or take off the use of the means, but puts men more freely upon it; and so Mr. *Goodwin's* 17. *Section* is answered also, and the clear light yet appearing from *Christ's* words proving the impossibility of the Saints deceit to destruction.

But one thing is necessary to be noted before I pass any further, and that is this that Mr. *Goodwin* pretends care of, *Christ's exhortation, premonition or caution which is v. 4. to his Disciples*, [Take heed that no man deceive you.]

And Mr. *Goodwin* saith, *chap. 9. sect. 2. That which stays*

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men principally from any thing contrary to the Doctrine of the final perseverance of the Saints is fear of bereavement of inward peace and comfort they have by the Doctrine of the Saints perseverance in grace; and hereupon he concludes fear a bad counsellour, and the cause of many errours, and endeavours in the first place to shew that this fear is needless; and therefore would draw us from it: and his whole discourse is a servile, slavish fear of being cast into Hell by God, as the best motive to righteousness, and so would draw us from the faith of remission of sins by Christ, *into fear of being cast into Hell by God for our sins, as the best Doctrine to be by us believed as the best motive against sin; and he that is so carefull of* Christ's *exhortation would draw us not onely from that fear* Christ *commands, but also into the misery and delusion that* Christ *forewarns us of:* the Lord in mercy keep us from it.

The next Scripture he mentioneth as brought forth for defence of Saints final perseverance in grace *Section* 18. is 1 *Peter* 1.5. *Who are kept by the power of God through faith unto salvation*; and from hence concluded, *that they who once truly believe and are regenerate, v.* 3. *are kept by the mighty power of God from falling away to destruction.*

To this he answereth, *That it is not here said, that regenerate men are kept simply and absolutely by the power of God unto salvation, but that they are kept by the power of God through faith unto salvation; which plainly implieth, that the power of God here spoken of engageth for no mans preservation or safe-guarding unto salvation, but by the mediation of their faith, or any whit longer than their faith shall continue. Now here being nothing said or implied touching the certainty or continuance of their faith unto the end, nor concerning any engagement of the power of God for the perpetuation thereof, evident it is that nothing can be concluded from hence for the establishment of the Doctrine of perseverance.*

To this I answer, that this answer of his dischargeth this place of Scripture from its peculiar intention, which therefore s false; for evident it is, that the Apostle concludes that God

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was to be blessed, and why, because he had begotten faith in their hearts, and thereby their persons to salvation, which was reserved for them in Heaven; and hereupon the Apostle infereth that God also would preserve the faith which he had begot in their souls, and thereby their persons to salvation: this is so clear in the Text that nothing can ly against it; and therefore he that strives and fights against this strives and fights against the Text it self.

But Mr. *Goodwin*'s second answer is, *That the clear sense of the place is this, that men once begotten by God to a lively hope by the resurrection of* Jesus Christ *from the dead have or may have the greatest security, which the infinite power of God can afford, that persevering in that faith from whence this hope issued unto the end they shall be saved.*

I answer, that this makes the salvation of these persons doubtfull, suspensive, uncertain and conditional, whereas the intent of the Spirit of God by *Peter* in the Text is to conclude it without any doubt or suspense, certain and absolute, upon these very persons spoken of.

Secondly, it is altogether unlikely that men once begotten by God to a lively hope issuing from faith, as Mr. *Goodwin* concludeth from the Text these men to be should after be left by God to an uncertainty in point of perseverance in the same faith so begotten by God (which no natural parents would do to their natural issue, but seek to preserve it to the uttermost of their power) especially the rather, seeing the Text it self saith, that they also are kept by the power of God through faith, which faith therefore surely must also be concluded to be preserved by him, unto salvation.

And thus what is here said answereth what is said in *Section* 19. & 20. also save that in *Section* 20. he mentioneth two Scriptures and frameth an answer to them, which answer needeth some scanning, the Scriptures are, *But the Lord is faithfull, who shall stablish you, and keep you from evil: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord* Jesus Christ.

2 Thess. 3. 3.

1 Cor. 1. 8.

His answer is, *That God according to the common dialect and notion of Scripture-language is said to establish, confirm*

and

and keep men from evil, when he doth that which is of a proper tendancy and sufficiency thereunto, whether the effects or ends themselves of establishments, confirmation, &c. be actually obtained or no.

I answer and conclude positively and directly that this is false, for that there is no place to be found in all the holy Scripture wherein God is said to establish, confirm and keep men from evil; wherein the sense and meaning is to conclude onely a proper tendancy and sufficiency thereunto, and not the effects or ends themselves, *viz.* establishment, confirmation and keeping men effectually and actually from evil.

And therefore his alleging *Matth.* 3.33. of *Christ*'s charging such *who shall put away his wife* for any other cause than fornication with causing her *to commit adultery*, which onely means and concludes a cause or means tending thereunto is impertinently and wickedly alleged to weaken mens faith and confidence in Gods promise of establishment, confirmation and keeping his Saints unto the end from trust and expectation of being actually performed unto them.

Neither is that he saith from *Rom.* 14.15,20. to any other purpose, who saith the Apostle chargeth him that eateth with offence, with destroying him with his meat *for whom* Christ *died:* whereas in truth the Apostle adviseth such a thing not to be done as had such a tendancy in it, which proves not at all that God promiseth any thing and doth not actually perform it.

That which is alleged *Ez.* 24 13. hath some little semblance and shew, which saith, *Because I have purged thee*, that is, the sense and meaning must needs be used means sufficient and tending thereunto I grant, *and thou wast not purged, thou shalt not be purged from thy filthiness any more, till I have caused my fury to rest upon thee.* But this doth not prove the least that Gods promises of establishment, confirmation and keeping his Saints finally from evil doth only intend means of sufficiency and tendancy, and not actual performance, no more than this threatning here mentioned doth conclude onely means of tendancy and sufficiency, & not actual performance of causing his fury to rest upon these filthy people. As for *Rom.* 2.4 5. saying, *The goodness and long-suffering of God* that is said *to lead men to repentance;*

Pentance; because it hath a tendancy thereunto, though men be not lead by it; this proves not in the least Gods promising to establish, confirm and keep his Saints to the end, to conclude onely means tending thereunto, & not actual performance. Nor *John* 1.29. nor 1 *John* 2. 2. concludes not any such thing; wherefore all may see clearly the light shining in these 3. Texts of 1 *Pet.* 1.5. and of *Paul* 1 *Cor.* 1. 8. 2 *Th.* 3. 3. proving and concluding that they who once truly believe and are regenerate are kept by the mighty power of God unto salvation, whatsoever is or can be said to the contrary.

The next Scripture in *Section* 21. which he mentioneth, as brought in by such as hold the final perseverance in grace is, 1 *John* 2. 29. *They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us, but they went out that they might be made manifest that they were not all of us:* for hence this inference is drawn up that they who are of the Saints, that is, really and truly such will always continue in this number and never apostatize.

He answereth, *That this inference presumeth many things for which neither it nor any the authours of it will ever be able to give any good security of proof, as* viz.

1. *That this phrase* [They were not of us] *imports that they were not true believers.*

2. *That this expression* [They were of us] *signifies they were true believers; this supposition is uncertain.*

3. *That these words* [They went out from us] *signifie their final desertion, or abdication of the Apostles communion, or their total and final renunciation of* Christ *his Church and Gospel, this supposition hath no bottom or colour at all for it.*

4. *That this clause* [They would no doubt have continued with us] *signifieth they would have continued in the same faith wherein we persevere and continue; nor is there any competent reason to enforce this sense, neither doth the gramatical tenour of them require it, much less the scope of the passage.*

5. *The said inference supposeth that* John *knew certainly all those who for present remained in his communion were*

true

true believers; for if they were not, they that were gone out from them (in the sense contended for) might be said of them, that is, persons of the same conditions with them; but how improbable it is that John *should infallible know that all those who as yet continued with them were true believers, I refer to consideration.*

6. *This inference supposeth that* John *certainly knew that they who were not gone out from them neither were now nor ever before true believers, yea and that he certainly knew this by their departure or going out from them.*

7 *And lastly, it presumeth yet further that all true believers do always abide in the external communion of the Church, and that when men do not so abide, they plainly declare hereby, that they never were true believers; which is not onely a manifest untruth, but expresly contrary to the Doctrine of these men who assert the inference; for they teach (as we heard before) that even true believers may fall so foul and so far that the Church according to* Christ's *command may be constrained to testifie that she cannot tolerate them in her external communion, nor that they shall have any part or portion in the Kingdom of* Christ, *unless they repent, doubtless to be cast out of the Church according to the institution and command of* Christ, *is of every whit as sad an importance, as a voluntary desertion of the Churches communion can be, especially for a season.* Thus far he. I answer,

First, that this phrase [*They were not of us*] persons of the same kinde, that is, true believers, is out of question *John*'s sense and meaning.

As the second is no less unquestionable is meant true believers.

And the third [*They went out from us*] signifieth the final departure, desertion of *Christ*, his Apostles, Gospel, and Church-communion, appears to be *John*'s sense, at least of some of them, which he distinguisheth in these words, *that they might be manifest that they were not all of us*, as implying some possibly might be of them, notwithstanding their departure from the Church; but of the others he speaks principally, as of incorrigible enemies to the faith and Church of *Christ*,

and

and final apostates from the same: as of persons which sinned unto death, and might not be prayed for by the faithfull, 1 *Joh.* 5.16,17.

And fourthly, this clause [*They would* no doubt *have continued with us*] signifieth, they would have continued in the same same faith with *John* and the rest of the Church, and their fellowship too.

But fifthly, where he saith, that the inference supposeth that *John* certainly knew, *&c.* that supposition is not necessary to be concluded in the inference, for it sufficeth for him to know it onely probably; for it was sufficient unto *John* to know certainly that the Apostates had forsaken the true Faith and true Church, and thereby did declare themselves persons to differ in kinde and nature from them; and this answereth his sixth exception also.

And for the seventh exception, I say, No man can be judged a true believer, or ever to have been one, that apostates from such a Church as that was in *John*'s time, of which the Text speaks, during that apostacy: and whereas he instanceth the grant of the Doctrine of these men who assert the inference, *viz.* that possibly some Saint may fall so far that the Church ought to testifie against their communion without their repentance; and thereupon conclude, doubtless to be cast out of the Church rightly is of every whit as sad importance as voluntary desertion of the Churches communion can be.

I answer, that none ought to be cast out of the Church but onely such as are to be judged no believers, nor never to have been any; so the like judgment is of such as forsake the true Faith and Church. And yet all this hindereth not but that it is possible that some weak believer may through weakness forsake the Church and profession of the Truth for a time, although others cannot lawfully judg so of him in that time, because it was hid from their knowledg, yet upon his repentance it appears that his apostacy was of weakness, not of malice, and incorrigiblenes, which whosoever appears against the Truth plainly proves himself never to have been a true believer And thus are all his Exceptions answered.

But in *Section* 23. he endeavours to manifest another Exposition

position in many words, but the sum of it comes to this, *That whereas some weak* Christians *took offence that there was some* Antichristian *Doctrine by those* Antichristian *Teachers* John *speaks of abroad in the world, at which offence of these weak ones* John *confesseth indeed that they went out from us, which words do not so much import the forsaking utterly the Apostles communion, but went out from us to teach, as did those* Acts 15.24. *but they were not of us, that is, though of our communion, yet not of our principles; but* John *doth not imply but that they had been sincere, but onely that about the time of their going in the business of preaching they became tainted and corrupted with the cares of this world and the deceitfulness of riches, and those lusts of other things which choked the seeds in the thorny ground are said to have entred in, the thorns springing up after the seed was sown, nor is it like but that* Demas *loved* Paul *at first, though after this present world; for if they had been of us, they would no doubt have continued with us, that is, they refused to continue in the same principle any longer with the Apostles; and hereby* John *shews the Church was no cause of this, being wholly inoffensive, that it might be manifested not to be at all of us, that is, might appear men of degenerate spirits, not like the Apostles of* Christ. *Now this being the clear scope and sense countenanceth not the received Doctrine of perseverance, seeing the non-continuance of these false Teachers with* John, *though it argues a worldly and dangerous distemper in their hearts, yet doth it not necessarily imply a nullity of their faith.*

Answer, The sense of this Exposition tends to conclude the sin of these that went out little, whereas the drift and scope of *John* is to conclude very great and hainous; therefore this Exposition is not true; and therefore what though the phrase be the same *Acts* 15.24. with this 1 *John* 2.19. *viz.* went from us, yet if the sense be not, what is this to purpose? Now that the sense is not the same appears, for that those mentioned in the *Acts* did not by their going out from the Apostles at *Jerusalem*, manifest themselves to differ in kinde from them, as these *John* speaks of did; for so saith *John* expressly, *They*

went

went out that they might be made manifest, that *they were not all of us*; were not, that is, never were all of us, but of another kinde and nature, never born nor begotten of God; for every such one *keepeth himself, and that wicked one toucheth him not*, a these were *Antichrists*, b that is, never having any part in *Christ* truly, but enemies to him, never of the Truth, *being a Ly* or a Lyar *that denieth that* Jesus *is the* Christ, *that denieth the Father and the Son*, c and are seducers, d false Prophets, the spirit of *Antichrist* foretold, c *deceivers*, and such as may not be received *into house, neither bid him God speed, seeing he that biddeth him God speed is partaker of his evil deeds*; f and therefore all this doth not onely imply and demonstrate a nullity of their faith, but also that they never had any true faith, nor ever were Gods children; and by all this it plainly appears that the light of this Scripture remains against whatsoever is or can be said to the contrary, that they who are of the number of those who are really and truly Saints will always continue in this number and never apostatize to destruction.

a 1 John 5.18
b 1 John 2.18
c 21,22,
d 26.
e chap. 4.1,3.
f 2 John 7. 10,11.

The next Text of Scripture is in *Section* 25. *From whence* saith he, *the Doctrine of perseverance claims countenance and credit is*, Whosoever is born of God doth not commit sin; *for his seed remaineth in him, and he cannot sin, because he is born of God: from hence such an Argument as this is levied.*

1 John 3.9.

He that sinneth not, neither can sin, cannot fall away from his faith.

Whosoever is born of God sinneth not, neither can sin. Therefore,

Whosoever is born of God cannot fall away from his faith.

I here answering, for brevities sake to avoid tediousness, shall explain both the Text and the Terms of the Argument, and shall endeavour its vindication against what is said against it.

First, therefore by one born of God understand a childe of God by the free gift of adoption and regeneration, or being begotten by the immortal seed of the Gospel and Holy Spirit of God, whereby Faith in the Truth of the Gospel being begotten

gotten in the minde and soul of the man, the person is now a faithfull, holy, heavenly and gracious person partakers of the divine nature, that is, of the grace of the Spirit a spiritual person.

Secondly, by [*doth not commit sin*] understand by way of *emphasis* doth not give himself over to the committing of sin, as his Trade or course of life, as a servant or slave of it, as one in nature and union with it, or as one denominated by it.

Thirdly, [*for his seed remaineth in him*] understand it as a reason why he doth not commit sin, because or for that his seed is ever remaining to resist, oppose and carry him another way, John 14.16. and to effect the person like it self, or into its own nature, *viz.* unchangeably good, and so its a continued holy power, subduing all the corruption that remains in the flesh.

Fourthly, by [*cannot sin*] understand cannot at all, as being in no capacity either present or remote to sin, that is, as is before expounded, so as wholly to depart from God.

Fifthly, by [*because he is born of God*] understand that the birth from God is the cause of that everlasting life and motion in the person by the remaining power of the seed, that as it makes it impossible that he should be one with sin, so it increaseth the subjection of the corruption of the flesh of every such person even untill the whole substance and nature of them be made spiritual.

Now this explication premised all the Exceptions made are easily taken off, as namely, the invalidity of expounding *sinneth not* or *cannot sin*, to be expounded:

First, sinneth not at all, for that I do not say.

Or secondly, sinneth not, that is, as some say, commit sin with delight; for that I do not restrain it to that neither.

Nor thirdly, do I restrain the word [*sinneth not*] to what others say is meant by it, to wit, sinneth deliberately or without inward reluctancy.

But I do in the fourth place understand by [*sinneth not*] that is, doth not sin as one void of union with God, and in union with sin, or as wholly falling from God.

Now that this exposition agrees to the context appears in *v.* 18. *He that committeth sin is of the Devil*; the *emphasis*

sis necessarily concludes such a sin as argues and concludes the person sinning by that sin plainly to belong to the Devil and not to God. Now such a sin as this in case it could be committed by one that had been born of God would necessarily when committed by him argue him to be of the Devil, and wholly and consequently finally fallen away from God, and therefore by the Apostle denied to be possibly committed by him.

And secondly, that some other Scripture may clear up this sense, I conceive it to be thus expounded by *John* himself, *We know that whosoever is born of God sinneth not, but he that is begotten of God keepeth himself, and that wicked one toucheth him not*, that is, the sin unto death, which is not to be prayed for, and that is a total and final forsaking of God, else none is denied to pray for the pardon of it if it were not that sin, that is a total and final forsaking of God.

And thirdly, for the phrase [*not to sin*] it cannot be denied but is acknowledged by Mr. *Goodwin* himself, that words and phrases are sometimes in Scripture used emphatically in which cases over and besides their proper significations they consignifie some peculiarity of manner, or some special circumstance relating to the thing or action expressed, in which consideration what is already said may be sufficient to conclude that in the Text in question by [*sinneth not*] signifieth by a total and final apostacy from God. And by this exposition it is answered and concluded that the sons of God cannot degenerate to a Trade of living sinfully and dying impenitently, contrary to Mr. *Goodwin*'s Exception in *Section* 27. And whereas he saith to evince the contrary, *None can claim the great honour of being Gods children but by a holy life and conversation.*

To this I answer, First, that none can possibly live holily but by being and by knowing themselves to be Gods children.

And secondly, our claim to the great honour of being Gods children is onely by gift and birth from God, and not by an holy life.

Thirdly, the gift and birth from God to men conveyeth a new

new nature to them, from whence necessarily proceeds a new life.

And therefore fourthly, our claim to a fatherly relation by birth and grace by faith bringeth forth a holy life as an inseparable fruit of it, but a holy life is not the condition by which we claim it.

Moreover, this Exposition clears the Argument, and makes it stand firm against all the Exceptions brought against it in both Propositions, as namely, by expounding [*sinne-h not*] that is, exerciseth not a Trade in sin. The *minor* Proposition is in this sense granted by him *Section* 28.

Secondly, by our expounding the word [*cannot sin*] that is, cannot at all being in no capacity to sin, that is, so to sin, as wholly to depart from God, all his Exceptions about the several Acceptation of the word [*cannot*] are taken away, and the *major* Proposition granted *Section* 23. and the *minor* Proposition denied upon another account which will appear answered presently.

Thirdly, by our expounding the saying, [*for his seed remaineth*] to be not onely a present power assisting against sin, but also remaining in future for ever, as *John* 14.15. & 15.11,16. in those persons takes off his Exception against the *minor* in *Sections* 31,32.

But he offereth a Reason against this Exposition, saying, *It must needs signifie onely a present abode not a future or perpetual, because such a signification of it would render a sense altogether inconsistent with the scope of the Apostle in the context, which* as he saith, *is to exhort* Christians *unto righteousness and love of the brethren. Now it's contrary to all reason, yea, to common sense it self to signifie unto those whom we perswade to any duty any such thing which imports an absolute certainty or necessity of their doing it, whether they take care or use any means for the doing it or no, a clear case is this that the certainty of a perpetual remaining of the seed of God in those that are born of him imports a like certainty of their perpetual performance of the duties whereunto they are exhorted.*

I answer, This that is here said is so far from proving against

such a signification of Gods seeds abode with his begotten ones to signifie a future abode perpetually, as that it will rather conclude it, considering that the certainty of a perpetal remaining of the seed of God in those that are born of God is the principal encouragement unto the duty unto which they are exhorted, which as is said is righteousness and love of the brethren, unto all Saints that know any thing of themselves, and their own corrupt nature must needs know themselves exceedingly averse thereunto without the perpetual assistance of the seed of God remaining in them, to prick them forwards to the same.

And whereas in the Objection it is inserted, whether they take care or use any means for it or no, here and all along in the whole discourse is supposed that the preinforcing of men of a divine power in them working that which is good, causeth them, or hath a tendancy thereunto, to cast away all care and means, which is very false; and it is no such matter, but the clean contrary, and the stress of all duties required in Scripture are for the most part laid upon this foundation, *Phil.* 2. 12,13. *Work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to do.* And thus God set *Gideon* on work, first promising his presence and success in absolute, and then appointing him what to do, and this made him valourous in using means, *b* in all which he was directed by God, *c* also *Col.* 3. 3. *When* Christ *which is your life shall appear, then shall ye also appear with him in glory, Mortifie therefore, &c.* as if he should say, because he shall be glorified in absolute, therefore do so and so.

Judges 6. 12, 16, 25.

b 34.

c Chap. 7. 2, 4, 7, 9.

Besides it seems that there can be no good use of exhortation to duties, unless the whole power be supposed so to be in the person to do the thing required in such sort as it must be concluded irrational and not agreeing to common sense, that there should be any power from God working the work in them, that should detract from the person exhorted any praise and glory.

But lastly to the Scripture in question, the Apostle concludes the reason why the persons spoken of cannot sin, because his

seed

seed remaineth in him; therefore the remaining seed is it that prevents the persons sinning.

Now this is granted for the present but not future and perpetual. But I ask how any can conceive what is objected to ly more against the time future than the time present; for is it not as contrary to reason and common sense to signifie to those whom we admonish to any duty, any such thing which imports absolute certainty or necessity of their doing it, at present, whether they take any care or use any means for doing it or no; and a clear case is it that a certainty of a present remaining seed of God in those that are born of him imports a like certainty of their present performance of the duties whereunto they exhorted; therefore that being granted for the present it is no reason against the perpetual being of the same.

Mr. *Goodwin* in *Section* 33. lays down in behalf of those that plead for final perseverance from the Text in question thus, *But the seed of which those that are born of God are begotten is said to be immortal or incorruptible seed.* 1 Peter 1.23

And I add a little weight to the Objection, that the persons begotten by God by means of being thus begotten by this immortal and incorruptible seed are immortal and incorruptible persons, and can never dy, *a* nor never perish, *b* nor cannot sin, that is, unto death, *c* therefore what is said in answer is not to any purpose.

a John 11.26
b John 10.28
c John 5.18.

He saith *Section* 34. *It may be some question what is meant by seed, that is said to remain in him that is born of God.*

I answer, it is the Gospel, *a* called the Word of God, *b* great and precious promises, *c* yea the Spirit it self, *d* whereby being partaker of Gods nature in and by the gracious in dwelling presence of that Holy Spirit in the minde and soul by which he is a son and heir of God *e* himself, who is his portion, *f* and hath his image or likeness in wisdom, righteousness and holiness *h* flowing from this heavenly nature; the relation therefore being begotten by God together with the inseparable effects thereof, must of necessity be eternal and everlasting by virtue of that generating and living power of the same Spirit.

a 1 Cor.4.15.
b James 1.18
c 1 Pet. 5.23.
c 2 Peter 1.4.
d John 3.5,6.
e Rom.8.17.
Gal.4.7.
f Psalm 16.5.
Lam.3.24.
g Col.3.10.
h Ephes.4.24.

And

And this consideration answereth that which is said concerning Christians *abatement in some degrees in their antipathy against sin.* The truth is, that although *Christians* may abate in exercise and outward view, yet they do not abate as touching the substance and essence of that divine nature when they seem most decrepant, as young Trees in the Winter cease not to grow when Fruit and Leafs are fallen, and the Sap is at the Root; even so *David* and *Peter* even by means of these sins they fell into were thereby enabled to be the more humble through the efficacy of the spirit of life that had a being in their hearts, and to enlarge their rooting in that free and full grace of God by faith, by which they stood, so that indeed it is not *Christians* that do live or act any more but *Christ* liveth in them, *a* and so as he hath begun his good work in them by regenerating them, so it is he that will perfect it, *b* by sanctifying them throughout, *c* and at last bring them to his heavenly glory, *d* and therefore what although this work of his be wrought in a person that is mutable, yet seeing the Text in question concludes the reason of his impossibility of sinning, that is, totally and final departure from God, not to arise so much from the person that is mutable as from the seed that perpetually remaineth in the person, by which he is preserved; therefore there can be nothing supposed against the clear light of the Text to prove the Saints final perseverance in grace; and thus have I fully vindicated this Scripture and the Argument proceeding from whatsoever is said against it.

a Gal.2.20.
b Phil.1.6.
c 1 Thess.5.23,24.
d Rom. 8.30.
2 Cor.5.1,5.

He saith *Section* 37. *Another Scripture hath the same imputation cast upon it for speaking onely this,* My Father that gave them me is greater than all, and no man is able to take them out of my Fathers hand. *And from hence it is argued, that God engageth himself with his omnipotency to preserve the Saints and Sheep of* Christ, *from either total or final apostacy, and consequently that it is impossible but that they should be preserved.*

To this he answereth, *That God engaging his mighty power for protection and safe-guarding of his Saints, as such or remaining such, against all adverse power; is frequently asserted in Scripture, but no where for the compelling or necessitating*

stating of them to persevere or continue such, nor is there the least intimation of any such thing in the Text here before us.

I answer, First it is to be noted that *Christ* saith, *vers.26. But ye believe not, because ye are not of my sheep*; as I said unto you, *Christ* saith also *John* 6 64. *But there are some of you which believe, not*; for *Jesus* knew from the beginning who they were that believed not, and who should betray him; and he said, *Therefore said I unto you, that no man can come unto me except it were given unto him of my Father.* Christ saith in the same *6.c.v.37. All that the Father giveth me shall come unto me.* And *Christ* saith also *John* 10.16. *And other sheep I have which are not of this fold, them also I must bring, and they shall hear my voice, and there shall be one sheep-fold, and one Shepherd.* And *vers.*26,27,28. *My sheep hear my voice, and I know them, and they follow me, and I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand; my Father which gave them me is greater than all, and no man is able to pluck them out of my Fathers hand.*

Now from these compared together it plainly appeareth:

First, that the character of *Christ*'s sheep is to believe in *Christ*, to hear his voice, and follow him.

Secondly, that the alone reason of this power or intrinsecal virtue of hearing *Christ*'s voice, of believing and following of *Christ* by men is onely the special work and gift of *Christ* and God the Father in such persons, and not in others.

And therefore thirdly, the reason of their preservation being in order to this gift and work must be and is in preserving these persons in this holy frame and disposition of soul.

First, because there is no other way by which eternal life should be bestowed upon them.

Secondly, there is no other way of preserving them.

Thirdly, there is no other thing wherein any Enemy seeks their prevention or destruction, wherefore either the preservation of the sheep of *Christ* by *Christ* as a Shepherd, and by God which gave them him, who is greater than all, must be in this holy frame and disposition of Sheep, according as is shewed,

ed, the context necessarily to conclude, or else it cannot bear any sense at all. For it is ridiculous that Mr. *Goodwin* saith, that the security that *Christ* speaks of is not to effect their final perseverance, but rather by way of reward to it.

Or secondly, that the words relate not to their present condition, but to the world to come, because the conflict is not in the estate of glory, but of grace; for that none will endeavour to pluck men out of Gods hand then, but the endeavour is now, and therefore the preservation is not when the battel is fought, but while it is fighting.

He proceedeth *Section* 38. quoting *Iohn* 13.1. which saith, [*Having loved his own which were in the world, to the end he loved them.*] *Out of which light* saith Mr. *Goodwin*, *some draw this darkness, that therefore whom* Christ *loves once he loves always or unto the end; which inference they suppose* saith he, *is further strengthened by that of the Prophet* Mal.3.6. *I am the Lord, I change not.*

Now to this he answereth, first, from the passage in *Iohn*, *There can be nothing more concluded than the constancy of* Christ's *love towards such of his Disciples as continued in their obedience and faithfulness unto him.* To this I answer,

First, the Text speaks of *Christ*'s loving his own that were in the world, that is, his Disciples he loved them to the end, but the Text speaks nothing of the obedience or faithfulness of the Disciples; therefore no reason that the obedience or faithfulness of the Disciples should be drawn into the exposition.

Secondly, as the love of *Christ* to the Disciples was not begun in *Christ* upon any obedience or faithfulness that was in the Disciples before towards him that did cause it, so was it not continued thereupon. *a*

a John 15.16

Thirdly, as the power of obedience and faithfulness in the Disciples did originally arise in them onely and alone from their apprehension of *Christ*'s love towards them, 1 *Iohn* 4. 9,10,19, 2 *Cor*.5.14. Then even so must the continuance of the same power be concluded to flow onely and alone from the knowledge of the same love continued towards them.

b Rom.4.5. Tit.3.4,5.
c Rom.7.24. 1 Cor.15.8, 9,10. 1 Tim.1.13, 14,15,16. 2 Tim.1.7,8, 9,10.

Fourthly, those that know not *Christ*'s love to them as unworthy have no faith in the Gospel of *Christ* at all, *b* neither are lead by the same spirit that *Paul* was. *c*

But

But his second answer, *That the Text means not that he loved them to the end of their lives or days, but to the end, viz. of his life and abode in this world.*

I answer, there is no reason why this restraint should be put upon the words, unless it could be concluded that when *Christ* died he ceased to be, or ceased to love; but if in death he ceased not, not to be, nor to love. Why should not *Christ*'s love to his Disciples continue in death and after death as well as before, especially seeing the Text alleged saith, *He loved them to the end*, that is, never ceaseth to love them? The drift of this allegation being to shew the happy estate of these men by the continuance of *Christ*'s love, which as *Christ* and his love is eternal so is the happiness of all that are truly Saints and *Christ*'s Disciples thereby; for as the love is eternal, so the effects thereof are everlasting consolation and good hope through grace, *a* that is, washing them from sin in his own bloud, and making them Kings and Priests unto God, even his Father; *b* and therefore although the *English* Divines in their *Annotations* upon the place do say, he loved them to death, which he suffered for them; they do not say, he then ceased to love them; nor is that *Calvin*'s saying; nor is it doubtfull but that even now he bears the same affection which he retained in the very instant of death; for if that same affection be continued now by *Christ* to his Disciples which he retained in the very instant of his death, according to *Calvin*'s testimony upon the place, then did *Christ*'s love continue to the end of the Disciples lives and days, and longer too, contrary to that Mr. *Goodwin* quotes it for, by which all may see how impertinently he cites quotations of the learned.

a 2 Thess. 2. 16.

b Rev. 1. 5, 6.

In *Section* 40. he repeats the words, *I am the Lord, I change not. From which* saith he, *it is wont to be argued, that when God once loves a person he never ceaseth to love him, because this must needs argue a changeableness in him in respect of his affection, and consequently that the Saints cannot fall away finally from his grace.*

He answereth, *By the tenour of this arguing it would as well follow that in case God should at any time withdraw his love or favour from a Nation or body of people which he*

 some-

sometimes favoured or loved, he should be changed, which he denieth, and instanceth Gods different dispensation towards sundry Nations, and especially the Jews, *to whom sometimes he gives peace and sometimes consumes with wars; yea and in the Angels that fell, who in one hour before were in possession of the greatest happiness their natures were capable of, and the next hour cast into the greatest misery; yet this argued no shadow of change in God.*

And secondly, he answereth, *That unchangeableness which the Scriptures or God in Scriptures asserts unto himself is to be considered onely in respect of his essence attributes and decrees.*

First, his essence or simple being is the same, nothing can be added to or taken from him, nothing can be altered, or otherwise with him, in him, or above him, than now it is or was from eternity. a

a Psal. 102. 15

Secondly, in his attributes he neither is nor can be more or less wise, stronger or weaker, better or worser at any time different from other, he may shew more or less to different persons, times and places.

The third particular, wherein Gods unchangeableness is to be considered are his decrees, these truly stated and understood are all absolute and unchangeable, shall and will take place, and be fulfilled against all contradictions and oppositions whatsoever, and that unchangeableness assumed by God to himself in the words in hand, I am the Lord, I change not, *is that which is found in him in respect of his decrees; the reason is, because it is assigned by him, as the reason why they were not destroyed,* I am the Lord, I change not; *therefore ye sons of* Jacob *are not consumed: in the beginning of the Chapter he had declared unto them his decree of sending his onely begotten Son whom he there calls the messenger of the covenant unto them, and predicteth v. 3, 4. The happy fruits thereof in reference to the Nation and posterity to the unchangeableness of this his decree he assigns that patience under their great and continued provocations to the same decree, implying they would have turned it aside by the greatness of their sins had not himself in this his decree been unchangeable, therefore they were not consumed.*

To

To all which I answer and argue, that if the sinfulness and unworthy walking of a Nation, *viz.* the *Jews* do no ways disengage Gods unchangeable decree for their preservation in a state of life temporal, then do no unworthy walking in any of those that are so loved as to be true Saints of *Iesus* at any time disengage Gods unchangeable decree for their preservation in a state of life spiritual unto eternal glory.

But the first is Mr. *Goodwin*'s from the Text in question.

The second follows upon it: the reason of the consequence is, because the spirit of sanctification in the soul of any person is as large a testimony, pledg and seal, *a* that God hath absolutely decreed the preservation of that person in the state of grace to glory as the being of the *Iewish* Nation could be under any consideration to conclude them under any such decree of preservation from utter destruction.

a Ephes. 1. 13, 14. 2 Cor. 1. 21, 22. chap. 5. 5.

For as it is true that the attributes of God are neither more nor less but onely in manifestation and different dispensation, so is the attribute of love considerable accordingly, in order whereunto it is considerable that love as it is attributed unto God is onely a borrowed expression taken from reasonable creatures, especially men in whom it is created, and hath its name in three considerations, as namely,

First, when a man taketh great contentment in any object, it is said to be the love of well-liking.

Secondly, when a man doth or is about to do much good to another, to manifest his own bounty, though there be nothing in the other to cause it, this is called the love of benevolence or well-wishing, and this is of two kindes: first, either present; or secondly, future; if present, it's love of action; if future, it's love of intention; and example of these kindes is, as first, some rich men of meer goodness gives a poor neighbour a considerable stock to set up his Trade; this is an action that doth declare and is undoubtedly concluded to proceed from a very great affection: an example of the later kinde is, as when a rich man makes a Will to give in absolute to *E. B.* such a poor mans childe when he comes of age such a sum of money as will make him a rich man. Now to apply this, when God doth dispense forth himself in his goodness to-

wards man in any of these kindes, then is the name or appellation Love attributed unto God an example of either of these in Scripture: I shall produce *Psalm* 146.8. *The righteous God loveth the righteous*, that is, approveth of him. An example of the second kinde is, *God so loved the world that he gave his onely begotten Son.* And again, *But God commendeth his love towards us, that while we were yet sinners* Christ *died for us.* Now here is a love of well acting towards and for these persons, but not an approbation of the present condition of these persons.

An example of the third kinde is, *For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth; it was said unto her, The elder shall serve the younger, as it is written,* Jacob *have I loved, and* Esau *have I hated.* Now here was no love of approbation of any of these childrens present condition, for they were neither of them born, nor had neither done good nor evil; nor here was no love of action, for they were neither of them born to have any act of good conferred upon them, but here was a love of a will, or a divine decree that the Lord made known concerning them, that the younger should be absolutely preferred above the elder, so as to be served by him, the which was accordingly effected in Gods appointed time according to this decree of God, *viz.* in the posterity of *Esau* and *Jacob*, suitable to this was that love of Gods making an absolute decree to revive and quicken those *Ephesians, that were dead in trespasses and sins*, which decree of his rich mercy, bounty, love and goodness was then made known unto them by Gods actual execution of the same, quickening revivement upon them, according to that eternal counsel and decree of election that was made by God concerning them before the foundation of the world; suitably is that love of Gods decree of the vocation, conversion, and eternal salvation of *Paul* and the *Gentiles* mentioned by the Prophet *Hosea*, *Paul* and *Peter* even us whom he hath called, saying, *I will call them my people which were not my people, and her beloved which was not beloved*, that is, by approbation; *and*

Hosea 2.23. Rom.9.26, 26. 1 Peter 2.10.

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it shall come to pass, that in the same place where it was said, Ye are not my people, there they shall be called the children of the living God: all which could not have been fore-prophesied, and accordingly accomplished, if it had not been by God absolutely decreed to have been effected. These things thus considered, it followeth:

First, that although God loved the Angels in the state of Creation with the love of approbation, as being then very good, *Gen.*1.31. yet for him to hate them when they were fallen into sin, *viz.* so as to reprove and reprobate, argues no change in God, it's true, because here the change was onely in the Angels, and not in God, for God continued the same he was before, even in his love, judging rightly, approving when good, reproving when evil.

Secondly, that although Gods love of action in dispensing means of grace and outward blessings to a people, in both which there is a natural tendancy of good to that people, and when these means and blessings are abused, for these to be discontinued argueth no change in God at all, but onely in the dispensation or action, in which respect repentance is attributed to God in Scripture.

But thirdly, wheresoever God hath absolutely decreed good to a person, and in that sense love be attributed unto him, and that this his decree of good to the person be by God made known unto him, as Gods absolute decree of glorifying men is made known particularly to all those men that are effectually *called*, *a* and are *regenerated* by the Spirit of God, which *sealeth* the Truth hereof *b* in such a case, for these persons to fall short of glorification in Heaven, would argue a change in God himself, because this decree of his being not built upon any thing in man which is subject to mutability, but onely and alone upon himself and his own omnipotent power; and therefore his own unchangeable goodness is the alone proper object of their faith for effectuating thereof according to the Doctrine of the Scriptures in hand having loved his own which were in the world, *d* by an absolute decree of saving them, manifested by the holy Spirit to the end he loved them, that is, he effecteth their salvation according to that his own decree of election,

a Rom.9.23, 24.
b Tit.3.4,5, 6,7.
c 1 Tim.1.7, 8,9,10.
d Ephes.1.13, 14.
2 Cor. 5.1,5. ch.1.21,22. Ro.8.16, 17.

m Mal. 3. 6. election, and this is confirmed, because he is the Lord and changeth not. m

And herein it is to be noted that Mr. *Goodwin* doth err notably in his saying, *That the constancy or unchangeableness of Gods love doth not stand in his constant loving the same person or object materially considered, but onely as considered formally*, that is, as remaining the same morally or in loveliness which it was when he first loved it. Surely, Mr. *Goodwin* forgot himself when he wrote these lines through disaffection to the Doctrine of the Saints final perseverance in grace, for it was not judgment that lead him here; for *Jacob* and *Esau* before they were born were the same persons or object considered both materially and formally, yea, and the *Jews* here spoken of; for when God first loved them it was not from any moral loveliness that was in them, let *Ezechiel* speak here and

n Ezech. 16. 3, 4, 5, 6. say, *Thus saith the Lord God unto* Jerusalem, *Thy birth or cutting out of thy habitation and thy nativity is of the Land of* Canaan, *thy father was an* Amorite, *and thy mother was an* Hittite. And also let *Moses* speak, *The Lord did not set his love upon you because ye were more in number than other*

o Deut. 7. 7. *people.* o And again, *Speak not thou in thy heart after that the Lord thy God hath cast them out from before thee, saying, For my righteousness the Lord hath brought me in to possess this Land; not for thy righteousness or the upright-*

p Deut. 9. 4, 5, 6. *ness of thine heart doest thou go to possess their Land; understand therefore that the Lord thy God giveth not this good Land to possess it for thy righteousness, for thou art a stiff-necked people.* p

Yea let Mr. *Goodwin* himself speak upon the place in question, who saith, *That to the unchangeableness of this his decree he assigns that patience which he had for a long time exercised towards them under their great and continued provocations*, implying, *that if he could have been turned out of the way of his decree they would have done it by the greatness of their sins, but in as much as this his decree, or himself in this his decree was unchangeable, and yet must have been changed in case they had been all destroyed, hence it is they were spared from a total ruine.* Thus he.

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In all which it's plain that Mr. *Goodwin* himself even in the very place in question makes the unchangeableness of God to stand in his constant loving the same person or object materially considered as well as formally, without consideration of any moral loveliness in the object or persons at all, which formal contradiction doth necessarily conclude two things.

First, Mr. *Goodwin*'s weakness of judgment not understanding himself in what he wrote.

Secondly, the weakness of his cause in stating the object of Gods decree of good to persons to be a moral loveliness in those persons, which is contrary to Mr. *Goodwin*'s determination and exposition of this place of *Mal.* 3.6.

Let Mr. *Goodwin* and all others know from hence therefore that Gods decrees of saving people by meer and pure grace made known to any person by the holy Spirit is the engagement of Gods unchangeable goodness to the effecting of all that moral loveliness, and spiritual too, in them, which he judgeth necessary to the perfecting their salvation; and therefore these places do strongly conclude the final perseverance of the Saints in grace to glory.

In *Section* 42. he alleageth, a [*And we know that all things work together for good to them that love God, to them who are the called according to his purpose; for whom he did foreknow he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren; Moreover whom he did predestinate them he also called, and whom he called them he also justified, and whom he justified them he also glorified.*] *From whence is argued, that when men once love God and are effectually called, that is, are regenerate, and do believe they are fastened to one end as it were, of a certain chain consisting of several decrees of God, like so many links indissolvably fastened one unto another; and hereby are infallibly and irresistibly drawn unto glory, and consequently cannot fall away and perish finally.* a Rom.8.28, 29,30.

He answereth, *That no such conclusion as this can reasonably be drawn out of the words, for that this call doth not necessarily suppose a saving answer given unto it by the called, no*

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whit more than that calling mentioned Mat.20.16. & 22.14. [*For many are called but few chosen.*]

I answer, and note many differences: first, that mentioned in *Matthew* saith, *Many are called but few chosen.* But the Text mentioned by *Paul* saith, *Whom he predestinated them also he called.* So the first difference is in the number of persons.

Secondly, *Matthew* distinguisheth them from election, and sequesters them from it; *Paul* subordinates them to it, and concludes them in it.

Thirdly, *Christ* in *Matthew* speaks of the called as by an act from the means, *Many are called*; *Paul* speaks of the authour of it, working by himself according to his own eternal decree them also he called.

Fourthly, *Christ* concludes the called ones, he speaks of subject and liable to be *bound hand and foot and cast into utter darkness: Paul* concludes all these called ones he speaks of absolutely *justified and glorified by God himself according to his own eternal purpose and decree.*

Fifthly, *Christ* speaks of these called ones as of Hypocrites, or of such as came to the Marriage *without a Wedding-garment*; but *Paul* speaks of these called ones to be such as *unfainedly love God, true brethren of Gods Son conformed to his image*, such as *knew all things, working together for good unto them.*

These differences premised doth not onely take off Mr. *Goodwin*'s Exception, but also containeth an Answer to the Exposition which he hath given of the Text.

For saith he, *it onely supposeth a real purpose on Gods part to make it very sufficient to procure such an answer to it from those that are called, the Apostle addeth,* [*whom he called them he also justified*] *that is, according to our late explication of the called, he hath purposed and decreed to justifie many in case the called obstruct him not in his way, or by their unbelief render not themselves uncapable of justification by him; the clause following is likewise to be understood with the like proviso or clause of exception, as namely thus,* [*and whom he hath justified them hath he also glorified*] *that*

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is, hath purposed or decreed to save or glorifie them, in case they retain the grace of justification conferred upon them unto the end, and do not make shipwrack of that faith upon which it was conferred.

I answer, First, the Text mentions not the least intimation of supposing any obstruction, and therefore it is but a licencious lawless thing to suppose them intended there.

Secondly, this is so far from an exposition as it is a plain contradiction of the Text, for the explication (falsly so called) concludeth some that God calleth not justified by reason of obstruction, but the Text speaks peremptorily, [whom he called he justified,] that is, all that he called he justified.

Thirdly, what can be imagined to obstruct God, he being the agent or worker, and man the patient in or upon whom the work is wrought by the holy Spirit.

Fourthly, to speak of justification not to be retained overthrows the nature of it, for justification is freedom from condemnation, and therefore it's called justification of life; now he that is liable and obnoxious to fall into condemnation is not wholly free from it.

Fifthly, to say that the grace of justification is conferred upon faith is not according to the form of wholesome words nor the Doctrine of holy Scripture.

Sixthly, the concluding of Gods act to be conditional as it is directly contrary to the Text, which it is falsly said to explicate, so it's contrary to *Paul* who saith, *Election is of grace or gift*, a *and eternal life also*. b

a Rom.11. 5.6.
b Rom.6.23.

Seventhly, this explication supposeth faith or the answer of Gods call not to be the work of God, contrary to *Christ's* words, *No man can come unto me*, that is, believe in me, *except it be given him of my Father*. c

c John 6.64, 65.

Eighthly, th explication (falsly so called) makes the decrees of God and the salvation of the Saints thereby as mutable as the persons themselves, and their several ways and actions are, whereas the Text concludes quite contrary, *viz. all things working together for their good*, brotherhood with *Christ*, and conformity to his image, calling, justifying and glorifying them, to be the work of God alone in them and up-

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on them all, meerly and onely according to his own decree.

Ninthly and lastly, this explication of a conditional decree is contradictory to his explication of *Mal.* 3.6. from which he concluded, that no sin in the *Jews* could change Gods decree of good unto them.

By all which it appears plainly, that such ungodly explications as these becomes onely a man that is altogether careless of what he either writes or speakes.

But he for countenance of this explication allegeth the Prophets words to *Eli*, *The Lord God of* Israel *saith; I said indeed, that thy house and the house of thy father shall walk before me for ever; but now the Lord saith, Be it far from me, &c.*

I answer, This Text is vainly alleged to countenance this explication, what shew soever it may seem to have; for this word I said doth not betoken any decree or promise of God, but onely a Law, Ordinance or Statute, whereby *Aaron* and his posterity were singled out for the Priesthood, requiring from them conformity sutable, as is plain to be seen *Exod.* 28 43. where God saith, *It shall be a statute for ever unto him and his seed after him.* This sheweth plainly indeed that means was ordained of God for continuance of the Priesthood to that posterity, but more it will not bear: and so much is understood by the word [I said indeed] and no more: and this is nothing to prove his explication of a conditional decree.

But he allegeth another Text of *Samuel*'s speaking to *Saul*, *Thou hast done foolishly, for thou hast not kept the commandment of the Lord thy God which he commanded thee; for now would the Lord thy God have established thy Kingdom upon* Israel *for ever, but now thy Kingdom shall not continue.*

I answer, [He would] is a phrase spoken of God after the manner of men, betokening an endeavour after that which they cannot attain or bring about; but this serves nothing to an absolute decree of predestination. And as for the stay of the Mariners in the ship with *Paul*, I have before shewed, it was not the condition of the promise of their safety, but onely

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an instrumental means of their safety; for the ship it self left them before they came to land, which could not have been if their continuance in the ship had been the condition of the promise of their safety; and it may as well be said, their swimming was the condition of the promise of their safety, as their continuing in the ship; and then there were two conditions, one to stay in the ship, another to forsake the ship and swim for it, which cannot be; therefore neither of them was any condition, but onely means of their safety.

But he instanceth *Gods threatning destruction to* Nineveh *by* Jonah *in a positive and assertive words,* [*Yet fourty days and* Nineveh *shall be overthrown*]

I answer, It doth not follow that because repentance was understood though not expressed to prevent the judgment threatned, that therefore there is no decree of God for good to any person by the absolute expression of any Scripture without condition, the very Truth is, a childe performs no condition to effect its own generation, no more doth any man to effect his own regeneration; and therefore unless God had decreed it in absolute, and accordingly effected it, never man would be regenerate while the world standeth.

And besides Mr. *Goodwin* himself concludes Gods decree of good to the *Jews* to be absolute, which all their wickednesses could no way alter, frustrate or make void, *pag.* 207.

But he allegeth that most frequently, *The purpose and decree of God concerning the punishment of wicked men is expressed absolutely, without the least mention of reversal, as in the Texts cited in the margin,* b *yet from other Scriptures its evident that this decree of his is conditional in such a sense which imports a non-execution of the punishment decreed, upon the repentance of the persons against whom the decree is bent. In like manner, though the purpose and decree of God for the justifying and glorifying of those who are called be (in the Scripture in hand) delivered in absolute and unconditioned form of words, yet it is no ways necessary to suppose that therefore these decrees must needs bring forth against all possible interveniences whatsoever; so that for example, he that is called by the Word and Spirit of God*

b Matth.3.10. 5.19. Mark 16.16. 1 Cor.6.9.10 John 6.36.

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must needs be justified and glorified, whether he truly believeth or perseveretb or no.

I answer, First, to suppose a man effectually called by the Word and Spirit of God, not to believe is, to suppose in them that do believe a power in the man above the Word and Spirit of God; who will believe Mr. *Goodwin* therefore in his Epistle to the Reader, denying himself to hold free will; and who seeth not also (that by this Doctrine) man is to have the glory and praise of his own believing more than God, is to have by any power flowing from his Word and Spirit.

Secondly, all the Texts alleged are wholly silent of the word purpose or decree which is expressed in the Text in question, and therefore is but exorbitantly used by Mr. *Goodwin*.

And thirdly, therefore to the consequence of his reasoning, that although the threatnings of punishments against the wicked supposeth a possibility of prevention by conversion and true repentance which possibly may come to be wrought in them, yet it doth not follow Gods justifying and glorifying such as are effectually called by his Word and Spirit should admit of any interveniences possible for prevention: and for disproving his consequence note three differences by comparing those Texts with this.

First, the possibility of repentance is implied in all those Texts, but no possibility of prevention of justification and glory from Gods called ones is implied in this Text.

Secondly, possibility of prevention of punishment is not denied in any of those Texts, but all possibility of prevention is absolutely denied in this, from *v.*28. to the end of the Chapter.

Thirdly, those Texts set down the wickedness that was the true cause of those punishments threatned, but denies not but grace for reformation and pardon might be given of God; but this Text tells that this work was undertaken in absolute by God himself in order to his own eternal decree whose being engaged there could arise no power of prevention; and this is the reason of the present triumph and insulment over all possibility whatsoever expressed in the Text *vers.*31. *What shall we say to these things, if God be for us who shall be against us?*

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The answer to the question is no possibility whatsoever; and therefore the conclusion is, that all these Texts are impertinently alleged by way of exception against this place which remaineth impregnable in proving the final perseverance of the Saints in the grace of God.

But Mr. *Goodwin* having done with Scripture descends to Reason, and by strishly reason seeks to overthrow divine reason and authority both, *For* saith he, *in such a sense as this the Apostle should fight against his main scope or design which lyeth from v.17. to the end, which clearly is this, to exhort, strengthen and encourage them to constancy and perseverance in suffering afflictions; for to suggest any such thing unto them, as that being called and justified, nothing could possibly interpose to hinder them from being glorified was to furnish them with a plain motive or ground on which to neglect his exhortation in that kinde; for who will be perswaded to suffer tribulation or things grievous to be endured for the obtaining of that which they have sufficient assurance given that they shall obtain whether they suffer such things or no; therefore certainly the Apostle teacheth no such assurance.*

I answer, this reason concludeth the Apostle to exhort those to suffer afflictions for the obtaining of justification and glory, but the Apostle patronizeth no such abominable and ignorant assertion, that the Apostle comforts the Saints in their sufferings with the cogitation of their inheritance of glory is true, but to conclude the inheritance to be obtained or bought by sufferings is false and abominably wicked; for that sonship and the inheritance both is by *Paul* concluded to be the free gift of adoption by the gift of the spirit of adoption; *d* and this is so far from being a motive of neglect of suffering, namely, certainty of glory, that the Apostle makes it the only motive to patient sufferance at present in testimony of that assurance they had of the glory to come; therefore whatsoever the Apostle saith gratifieth and concludeth the final perseverance of the Saints in the grace of God.

d Rom.8.15. Gal.4.5,6.

His last reason is, *If God justifieth all he calleth, then ungodly and unbelieving persons inherit the Kingdom*

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of God and of Christ, but the Scripture denieth it. Ergo.

To make this argument good he saith, Judas, Demas, Simon Magus *and others were called, and yet were ungodly persons; if any say, Those were not called in such a sense as the Apostle means,* he answereth, *he believeth that it will never be proved that the calling here spoken of imports any act or work of God whereby the called are irresistably necessitated savingly to believe.*

Secondly, suppose it be granted, the calling here spoken of is of that kinde always accompanied with a saving answer of faith, yet these by wickedness and unbelief may obstruct their final justification and glory.

I answer, that all that is here said is already answered in my answer to *Section* 42. and therefore say no more now.

He proceedeth *Section* 47. stating an Objection, *If the Links of that Chain of those divine acts described in this Text may be broken by the miscarriages of the Saints in any kinde, then had the Apostle no sufficient reason to build the Saints so high upon it in confidence, exultations and triumphs, as he doth in the Verses immediately following. What shall we say to these things,* if God be on our side who can be against us? *And the reason is, because the Saints are children of many infirmities, and apt to sin against God every moment.*

To this he answereth *Section* 48. *First, that the assurance of Gods constant love to them whilest they in any measure walk worthy of it, is a regular and due foundation to the Saints of every whit as great confidence, exultation and triumph as the Apostle in the words intitles them unto.*

I answer, this is manifestly false, in as much as the gracious goodness of God justifying and glorifying those that he calleth into unity with himself, of his alone meerly goodness according to his own decree, expressed in the Text, as the onely ground of our confidence and triumph is better than any worthy walking in us can possibly be.

Secondly, I answer, to build our faith and confidence upon our worthy walking of our justification and glory is to seek justification by works, contrary to the whole current of the Scriptures. *a*

a Rom. 9. 32. Rom. 11. 6.

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But he states a second Object *Section 49. If it be Gods design in predestinating those which he knew before to be conformed to the image of his Son, that he might be the first-born among many brethren, then must all they who are thus predestinated of necessity attain a conformity with him, otherwise God shall be frustrated in his design, and* Jesus Christ *defeated of his honour; for if one or some predestinated may miscarry, why not others? and consequently all, and so the great counsel of God and honour of* Christ *laid in the dust.*

He answereth two things, *First, that though* Christ *hath no brethren conformable to him, yet God hath his design and* Christ *his honour, in that he is a person every way fitted in and acting and doing, or be ready to act and do every such thing whereby men might come to partake with him blessedness and glory, and to leave the evil upon men in case they do not;* for confirmation he allegeth *Isai* 49.5. 2 *Cor.*2.15.

Secondly, he saith, *that it is frequent in Scripture to express a thing after the manner of an event or consequent, which yet comes not to pass, but onely is intended or desired; and for confirmation allegeth* Deut.17.12,13. *and* 17.19.

I answer the fallacy of these answers is confounding the distinction that ought to be put betwixt, an end unto which there is means tending thereunto, and the end yet left at uncertainty whether it shall come to pass or no, wherein God hath ordained his glory which way soever, and an end or design that God hath not left at uncertainty, but hath undertaken to glorifie himself, by working out the same by himself, upon some men by his omnipotent power, and that according to his own decree. Of the last kinde are such as these, to make the world, or to make man, and accordingly to regenerate or remake man, all which are works of God wherein man contributes nothing; and for God to begin in any of these and not to perfect would lay his glory in the dust, even so according to the Text in hand, for God to decree that he himself would make a people like his Son, as brethren to him, by calling them, justifying and glorifying them by an act of his omnipotent power, that *Christ* might be the first-born amongst them,

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for God to begin it, and let any part of this work to miscarry, and not to perfect it, is for God to fail of his great counsel and decree, and for Christ to fail of his preheminence and glory.

And in as much as Mr. *Goodwin's* answers reacheth not this later part of the distinction, they reach not the Objection, but are impertinent and besides the business.

He states a third Objection *Section* 51. *If either they who are predestinated may not be called, or they that are called may not be justified, or they that are justified not be glorified, How can the Apostles proof stand,* that all things work together for good to those that love God? *which is the Doctrine or conclusion, the demonstration of the truth whereof the Apostle intends by the producing of this golden Chain of divine acts, taking hold in a clear subordination one upon another, can all things be said to work together for good to him that never comes to be glorified, but to be everlastingly condemned?*

He answereth from *Christ's* words, *He that believeth and is baptized shall be saved, but he that believeth not shall be damned; the meaning is not, he that believeth not now shall be damned, in case he believe hereafter; but his meaning clearly is, he that continueth an unbeliever to his dying day shall be damned: but it followeth not, that he that believeth not now must dy an unbeliever, and so be damned; so then there is a sense which is true, that he that believeth not may and shall be saved,* viz. *if he repent and believe: so when* Christ *saith,* He that believeth and is baptized shall be saved, *his meaning is not that he who at present believeth and is baptized, let him do what he will turn Apostate, make shipwreck of his faith, renounce his baptism, and the like, but he that believeth and is baptized shall be saved, that is, he that believeth and continueth a believer, a man standing fast by his baptism, and holding out his profession with constancy unto the end shall be saved; but it was no part of* Christ's *intent to assert any inseparableness of unbelief from the subject thereof; nor did he intend any inseparableness of faith from the subject thereof; in like manner when the Apostle saith,* All things work together for good unto those that love God, *his meaning*

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ing is not either to assert the unquenchablenes or unremovablenes of this affection from its present subject, or to imply that whosoever at present loves God is in any such possession of that privilege he speaks of, that in case his love to God languisheth he shall never be cast out of it, but his intent is to shew that the love of God in what person soever it resides whilest it resides there, doth invest him by virtue of Gods decree in that behalf with this privilege, viz. *to have all occurrences of things, even afflictions and persecutions benefactors unto him.*

I answer, if Mr. *Goodwin's* words might go for good proofs we have store enough of them, but otherwise there is no strength in his answer; for as its true when *Christ* saith, *He that believeth not shall be dawned*, that these words doth not conclude unbelief inseparable to such a subject, or that it's impossible for any such to have faith and salvation given him, so it is as false to say that when *Christ* saith, *He that believeth and is baptized shall be saved*, that these words do not conclude any inseparablenes of faith and salvation too from the subject thereof; and therefore here let *Christ* interpret himself, *He that believeth on the Son hath everlasting life*; c if the life he hath now be everlasting, then can it not vanish from him. Further *Christ* explains it yet more plainly, *Whosoever liveth and believeth in me shall never dy*, that is, his soul shall never cease to have union with God; d *Christ* explains it yet more plainly, *Verily, verily, I say unto you, He that heareth my words and believeth on him that sent me hath everlasting life and shall not come into condemnation, but is passed from death to life*; e and the reason of the difference is this, because he that believeth not is under the power of sin and Satan to keep him from God, and possibly may by grace from a greater power be drawn from their dominion into union with God; but he that truly believeth in *Christ* is under the dominion of the holy Spirit of God which is the greatest power; and therefore cannot be changed by a greater. f

c John 3.36.

d John 11.26

e John 5.24.

f 1 John 4.4.

And as therefore the ground of his answer is gone, so the answer it self is so far from clearing or corresponding with the

Text as that it quite overthrows it, for the Text declares the love of God, that is, in the called ones the effect of predestination; but this answer makes it the cause, the Text sends us to God for the whole ground of our confidence, the answer sends us to our selves and our qualities for it; the Text speaks of Gods making persons conformable to *Christ*, according to foreappointment as the reason and cause of their loving of God; but the answer speaks of persons loving of God as the cause, both of his decree and actual making them like *Christ*, and the answer makes the Text to speak absolute nonsense, as when men have made themselves like *Christ* in love then God will make them so when the work is done, then God will do it, and who shall thank him for that?

Yea, further the Text makes Gods calling persons to the knowledg of his Son as the Saviour of the world, as the cause of their love to God, but the answer makes their love to God the cause of Gods calling of them to the knowledg of *Christ*, as if men could be found lovers of God without the knowledg of *Christ* or of God. The Text makes justifying grace the cause of mens love to God, but the answer makes persons love to God the cause of Gods justifying of them; the truth is *Antichrist* never shewed himself more in his colours than Mr. *Goodwin* hath shewed himself *Antichristian* in this his answer, for where is the grace of *Christ* become if mans love be the cause of predestination, vocation, justification, farewell *Christ*, farewell grace, farewell remission of sins; for why, *Love is the fulfilling of the Law*; therefore a man by fulfilling the Law causeth himself to be predestinated, called, justified and glorified; away with all such merit-mongers.

He saith *Section* 52. *He shall propound one Scripture more argued with great importunity, for the Doctrine of perseverance.* And I will give them one heart and one way, that they may fear me for ever, for the good of them and of their children after them, and I will make an everlasting covenant with them, that I will not turn away from them to do them good, but I will put my fear into their hearts that they shall not depart from me. *In these words (say our Antagonists) is manifestly*

Jer. 32. 39. 40.

festly contained an absolute promise of perseverance made by God unto his Church.

He answereth, *That it can no ways be proved, nor is it any ways probable that the grace of perseverance should be here absolutely promised to Saints or believers; for first, evident it is from the whole tenour of the Chapter that the words contain a special promise made particularly to the* Jews.

I answer, First, what if this were true? what did this hinder the inference from being an absolute promise of perseverance in grace, let it be to who it will?

But secondly, I deny that this was particularly to the *Jews*.

First, for that the Text saith, *I will make an everlasting covenant with them*: and the Scripture concludeth but two covenants between God and men, as they are his Church and chosen people, in which covenants he holdeth forth life to be had, and that is Legal and Evangelical, *Gal.*4.24,25,26. which things are an allegory, for these are two covenants, *&c.*

Now the *Gentiles* as well as the *Jews* are in the Evangelical covenant *v.*26,27,28,31. which is the everlasting covenant spoken of by *Jeremy*, that not being Legal, therefore it was not particular to the *Jews*.

Secondly, this everlasting covenant took place at the death of *Christ*, *Heb*,8.4,5,6. for if he were on earth he should not be a Priest, *&c.* but now he hath obtained a more excellent Ministery, by how much also he is the Mediatour of a better covenant; so then the better covenant is and was then in force, and is the same covenant mentioned by *Jeremy* set down in terms at length *v.*10,11,12.

But now in *Christ Jesus* those *Ephesian Gentiles* who were far off are made nigh by the bloud of *Christ* (this covenant) *Christ*, for he is our peace, who hath made of both one, and hath broken down the middle wall of partition between us, as having abolished in his flesh the enmity, even the Law of commandments contained in ordinances, for to make of two one new man in himself, so making peace, and that he might reconcile both unto God in one body by the Cross, having slain the enmity thereby; therefore this covenant is not peculiar to the *Jews*.

Thirdly, this everlasting covenant is by union with God, their union with God is by remission of sins, as *Jer.*31.34. *Heb.* 8.12. and those that have remission of sins have it by virtue of this covenant, and remission of sins is procured by *Christ* both for *Jews* and *Gentiles*, if he is the way for *Jew* and *Gentile*, no man coming to the Father but by him, *b* and this benefit is commanded to be preached both to *Jews* and *Gentiles*; *c* and all believers both *Jews* and *Gentiles* receive this benefit of remission of sins, *d* and remission of sins is given as we have said, by virtue of this covenant, *e* therefore this covenant is not peculiar to the *Jews*.

b John 6.14.
c Luke 24.47
d Acts 10.43
e Heb.10.16, 17.

Fourthly, the same covenant that God applieth to the *Jews* *Jer.*31.31. *& Isai* 54.11,12,13. *Christ* applieth universally both to *Jew* and *Gentile*, *John* 6.45. See the truth hereof also *Hosea* 2.23. *I will say to them that were not my people, thou art my people*, speaking of the *Israelites*, as the Chapter declareth, and were cast off, as the former Chapter declareth; and the Apostle saith, applying this to the *Gentiles*, *Even us whom he hath called, not of the Jews only, but also of the Gentiles*. As he saith also in *Hosea*, *I will call them my people which were not my people, and her beloved which was not beloved*, *f* therefore this covenant is not peculiar to the *Jews*.

f Rom.24. 25,26.

Fifthly, whensoever God makes a covenant with man it's confirmed with bloud, so confirmed by offering a sacrifice was the covenant made by God with *Noah*, *Gen.*8.20. Thus was confirmed *Canaans* covenant with God to *Abraham*, *Gen.*15. from *v.*9. to 18. by Gods command to divide an Heifer, a she-goat and Ram in the midst, and therefore shed their bloud. And the same covenant was confirmed by Circumcision, *Gen.*17. which was sheding of bloud. So the legal covenant was confirmed by bloud, *Exod.*24.8. And the Apostle saith, *Heb.*9.16. For where a Testament is there must be the death of the Testator: and *v.*18. Neither was the first Testament dedicated without bloud, and proves it *v.*19,20, 21,22. So the Gospel-covenant is confirmed with the bloud of *Christ*, *Heb.*9.13,14,15,16. where it appears *Christ* is said to be the Mediator of the new Covenant or Testament, and

what

what this covenant is appears *Heb.*8.8,9,10,11,12. and it appears from the 16. ver. of chap.9. to ver.15. of chap.10. what the difference of the two covenants is. And then the Apostle sheweth what covenant is now in force, chap.10.16, 17. *viz.* the same covenant that is mentioned here by the Prophet *Ieremy.*

Now then thus I argue, either this covenant is in force to us *Gentiles*, or else *Christ* must shed his bloud again at the time when it taketh place, or it must be confirmed by some other bloud, for a Testament taketh place at the death of the Testator. Now if it be not of force as yet, then the Testator is not yet dead; but if *Christ* be the Testator, then that is false; for he is dead, as the Scripture witnesseth, and he is *to dy no more*, g *this man after he had offered one sacrifice for sins sate down at the right hand of God, by one offering he hath perfected for ever those that are sanctified.* h And it must be considered also if there be two covenants, one for *Iews* another for *Gentiles*, there must be two Mediatours, one for *Iews* another for *Gentiles*, but *there is but one Mediatour between God and man, the man* Christ Jesus. i *Moses* the Mediatour of the Legal, *Christ* the Mediatour of the Evangelical covenant; therefore this covenant is not peculiar to the *Iews.*

g Heb. 9.28. Rom.6.9.

h Heb. 10. 12,14.

i 1 Tim. 2.5.

Sixthly and lastly, if Christ *be given for a covenant to the people* as he is, k and if God now in Gospel-times make no covenant with a people out of *Christ*, and if *Christ* be the covenant, and all covenants are entailed upon and unto *Christ*, and those in *Christ* have right to *all things*, l then if *Christ* be the portion of *Gentiles* all covenants are theirs; therefore this covenant is not peculiar to the *Iews.*

k Isai 42.6.

l 1.Cor.3.21, 22,23.

The premises thus considered, I do conceive two things nenecessary in the application of this Scripeure to be noted:

1. The time when this covenant began to be in force.

2. The persons covenanted with: and the answer is, that the time of *Christ*'s death by which the new covenant was confirmed, made it to be of force, and take place from that time; and the persons covenanted with are all true believers and Saints both of *Iews* and *Gentiles* that should be from that

time

time to the end of the world; the reasons of the time are these.

1. Because the old covenant made with the *Israelites* lasted while the death of *Christ*, and then ceased, at which time *the partition wall was broken*. a

a Ephes.2.15.

2. Because a new way of worshiping God, then began a new *Kingdom immoveable*: b the reasons of the persons are,

b Heb.12.28.

1. Because that now no *Iew* is or can be in Gods covenant but by faith, c 2. Because the *Gentiles* by grace and faith are of the new covenant and of the new *Jerusalem* Mount *Sion*. d

c Gal.3.29.
d Gal.4.26, 28. Heb.12.22. Rev.3.12.

These things being thus Mr. *Goodwin*'s Exceptions are easily removed.

And to his second Exception I say, that the Saints or true believers had onely virtue and efficacy from this new and Gospel-covenant.

To his third Exception I say, that whensoever it was made it was onely of use to the faithfull.

To his fourth Exception I say, that no Land is the *Iews* but what any of them shall be enabled to possess through faith in the promise.

To his fifth Exception therefore I say, that this covenant must needs be a promise of absolute perseverance in grace to all the subjects of this covenant.

For 1. this promise was no otherwise to any of them than as God should please to draw forth any of them by his all-onely goodness into union with *Christ* and with himself by faith, and to all such it was a promise of final perseverance in grace.

And therefore, 2. the promise did no otherwise respect the *Iews* present condition than onely to be a present comfort to the faithfull that were or should arise among them; and thus it was profitable to them all along, that so through the midst of all their present miseries they might through faith behold a spiritual benefit in the grace that was yet to come, when *Christ* should come, and this comfort had assistance in the faithfull amongst the *Iews* from the covenant from time to time by the same Spirit by which the faith of that was bred in their hearts, and accordingly enabled them to persevere in the same; and as for others among the *Iews* that were not subjects of this

new

new covenant, mentioned *Ezek.* 11. 21. whose heart walked after the heart of detestable things, and their abomination. *I will recompense their ways upon their own head, saith the Lord.* By which it's clear, that God exempts some of the *Iews* from the grace of the new covenant; therefore it appears to be a covenant of gift and meer pure grace, which God bestows upon whom he pleased, and not upon the whole body of that people, as they were naturally descended from *Israel*, but upon the elect only whom God singled out from time to time, by giving them faith, in that new covenant, which was then to begin at the death of *Christ* the Mediatour of it, and such were always preserved by virtue from the same new covenant with grace unto the end.

But he excepts against the words [*shall not depart from me*] as favouring too much of the Translation, and saith, *That the original word would rather have them thus, That they may not depart from me.*

Answer. I will not meddle with Mr. *Goodwin* so much about the Translation as about the sense of the Prophet, therefore let *Ieremy* expound himself, *I will give them an heart to know me, that I am the Lord, and they shall be my people, and I will be their God, for they shall return unto me with their whole heart.* m And again, *Ye shall be my people, and I will be your God.* n And again, *This shall be a covenant that I will make with the house of* Israel, *After those days saith God, I will put my Law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people; for they shall all know me from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more.* o

m Jer. 24. 7.
n Jer. 30. 22.
o Jer. 31. 33, 34.

Yea, let *Ezechiel* speak, *I will give them one heart, and I will put a new spirit within you, and I will take away the stony heart out of their flesh, and will give them an heart of flesh, and they shall be my people, and I will be their God.* p

p Ezek. 11. 19, 20. chap. 23. 26, 27, 28, 30.

Therefore say unto the house of Israel, *Thus saith the Lord God, I do not this O house of* Israel, *for your sakes, but for mine holy Names sake, which ye have profaned among the Heathen, whether ye went.* q

q 22.

By

By all which it is plain that *Ieremy's* words do conclude no precept but a promise, not a conditional but an absolute promise, wherein God hath undertaken the doing of all himself that is to be done for ever by such means as he himself will use, without respect to any thing in man, yea, against all the evils that is in them, and therefore the words do necessarily import the actual event or taking place of the effect intended by God in the promise in his own performance hereof, and not sufficiency and aptness onely, as Mr. *Goodwin* endeavoureth to have it, by mis-applying *Christ's* words to the *Iews*, *Iohn* 5.34. and the words of God to *Adam*. *Gen.*3.10. which words are a precept, whereas these words are onely an absolute promise. And further the certainty of outward blessings were no otherwise concludable from this covenant than they were effects of faith in the same covenant, and fruits of Gods promise in order thereunto; and therefore children after them are no otherwise understood than as they were believers, and their own Land is no otherwise their own than by a spiritual Title and heavenly through faith and grace, and this all is made good to all that are *Israel* according to the spirit, *a* who onely enjoy *all things* in order to Gods dispose by a true Title, *b* and none of the natural *Iews* may ever expect to have outward enjoyments in order to this covenant than as God shall graciously be pleased to work faith in any of their souls, neither is the covenant at all conditional, but is wholly of grant, gift and pure grace, and all things wrought out and performed by God alone.

a Gal.3.29.

b 1 Cor.3.21, 22,23.

And therefore to the three things Mr. *Goodwin* hath asserted in answer in the close of his tenth Chapter, I shall answer briefly:

First, that this Scripture means not to ascribe the effects onely to Gods ministring occasion, or affording proper and likely means or endeavours for doing, but the absolute acting and working of the things by God alone.

1. It being (as we have largely shewed) a new covenant of meer grace made to *Iew* and *Gentile*.

2. Made for the comfort and salvation of the elect, who were always comforted both before and since onely alone in this new covenant of grace by *Christ*.

3. It

3. It proves their final perseverance in grace by the work of God alone.

Secondly, that although the Scripture do sometimes assert the coming to pass of things not yet in being, upon a probability onely in some cases, as when things are left with dependancy upon men upon the onely use of means towards the things, as in the instances, *They will reverence my Son*, c *and that all the people may hear and fear, and do no more presumptuously:* d yet the Scripture is never so to be understood, when the things spoken of have no dependancy on man for performance, but are acts of God alone that he is pleased to work in and upon men; and the things here are onely such; for this place speaks not one word of means, but of Gods gracious effecting the work in and of himself, and therefore doth absolutely conclude their event or certain coming to pass as the effect of his omnipotent power, in order to his unchangeable covenant and promise.

c Matth.12.6.
d Deut.17. 12,13.

Thirdly, the sad breach or rejection of so many unbelieving *Iews*, as is come to pass, violates not this covenant notwithstanding, considering that as the Apostle saith, there was in his time *a remnant according to the election of grace*, and that *through their fall salvation was come to the* Gentiles *to provoke them to jealousie*, e which *Gentiles* are of this *New* Jerusalem *from above:* f a gracious and glorious effect of this new covenant, wherein it is so far forth fulfilled, and these *Gentile* Churches that are *Iews* and *Israelites* according to the spirit g are means whereby the *Iews* according to the flesh may also obtaid mercy, h and so the covenant be fulfilled in every respect according to the promise of God.

e Rom.11.5, 11.
f Gal.4.26.
g Gal.3.29. Rev.2.9. & 3.13.
h Rom.11.31

And thus it appears plainly that there is not any Scripture alleged for proving the final perseverance of the Saints in grace excepted against by Mr. *Goodwin*, but stands impregnable in his full lustre, light, glory and strength against all opposition, and that Doctrine remaining as the inviolable Truth of God for the comfort of all that are truly faithfull.

But Mr. *Goodwin* in his *Chapter* 11. *Section* 1. *pag.* 225. saith, *We shall begin with that which is the first-born of the strength of our adversaries in this kinde, that which God*

 hath

hath promised in his Word is certain, and shall take place against all opposition and contradiction whatsoever.

But God hath promised in his Word that all true believers shall both totally and finally persevere.

Therefore all such shall certainly so persevere against whatsoever may or shall at any time oppose their persevering.

To this he answereth, *First, by explaining the* Major *what God hath promised in his Word is certain, and shall take place, namely, in such a sense and upon such terms as God would be understood in his promise; but what God promiseth in one sense is not certain of performance in another; as for example, God promised the preservation of the lives of all them that were with* Paul *in the ship, yet* Paul *saith,* Except these abide in the ship, ye cannot be safe, *so that had the Centurion and the rest suffered the Mariners to have left the ship, there had been no failing in promise with God though they had all been drowned; in like manner though* Christ *promised to his twelve Apostles* Judas *being yet one that in the regeneration (that is, in the resurrection or restauration of the world) they should sit upon twelve Thrones and judge the twelve Tribes of Israel, yet is he not to be looked upon as a promise-breaker, though* Judas *never come to sit upon one of these Thrones.*

The major *thus explained we admit whatsoever God promiseth is certain, &c.*

I answer, First, that if any of those that were in the ship had been drowned, God had certainly failed in his promise, whatsoever the means of their drowning had been; therefore as God did promise their preservation to *Paul* in absolute, so God did no less incline them to yield to *Paul*'s counsel for their preservation in order to his promise.

Secondly, I say the same of *Judas*, that if ever *Christ* had promised him to sit upon one of the twelve Thrones, and *Judas* come short of it by any means whatsoever, *Christ* had failed of his promise; and therefore I say, *Christ* did never promise any such thing to *Judas* upon any terms at all; for it is evident in the Text that the words are in answer to *Peter*'s speech, who said to *Christ*, *Behold we have forsaken all and followed thee*; what shall we have therefore? *Jesus* said unto

to them, *Verily I say unto you, that ye which have followed me in the regeneration, when the Son of man shall sit in the Throne of his glory, ye also shall sit upon twelve, &c.* but *Judas* did not follow in the regeneration; for *John* saith, Jesus *knew from the beginning who they were that believed not, and who should betray him:* i and therefore although *Judas* did follow *Christ* in his bodily Travels, yet by an emphatical expression *Christ* excludes him from being one that ever had any Title to this promise, because he never followed him in the regeneration, seeing *Christ* knew him to be always from the beginning an unbeliever and a Traitour. i John 6.64.

If it be objected, that if *Judas* were out of the promise when made, then it could not be spoken of Twelve, seeing besides him there were but Eleven.

I answer, that *Judas* was one of the Twelve onely in name and outward appearance in the Ministery, from which when he declined, it was but *to go into his own proper place* k and centre unto which he did always appertain and belong; but *Matthias* was one in name and truth, and made up the Twelve that followed him in the regeneration, in whom the compleatment of the promise was effected. Master *Goodwin* therefore expounding the word Regeneration in the Text to be understood Resurrection or restauration of the world, and *Judas* to be one of the Twelve, to whom *Christ* made his promise, corrupts the Text and violates *Christ*'s promise, under a pretence to explain it. The *major* therefore shines clearer without his explanation than with it. k Acts 1.25.

The *minor* also he saith, *relieved with an orthodox and sober explication is blameless, and thinks no evil against the Doctrine now under vindication; for in this sense it is most true, that all true believers formally considered, that is, as such, and abiding such, God hath promised shall persevere, viz. in his grace and favour, but this I presume is not the sense of the Argument-makers.*

I answer, By this it appears that God onely promiseth that they shall persevere which do persevere, which is to promise just nothing at all, which is as much as for me to promise to Mr. *Goodwin*, that if he be an honest man and continue so,

 that

that he shall persevere an honest man; and this is so weak that I am ashamed Mr. *Goodwin* should mention the word Orthodox about it, for that it is not onely Heterodox or unsound but childish, and yet in the whole Theme of his discourse touching this point of final perseverance of the Saints, he concludes God to promise it no otherwise, nor God speaking at any other rate than such absolute non-sense.

But saith he, *their meaning is that God hath promised that all true believers shall persevere, thus believing against all interveniences whatsoever from total and final apostacy in this sense: their Proposition I confess is sure against us, but their Proofs are weak, some of the fairest appearance that way we examined in the next preceding Chapter, and found them in heart much estranged from them, as namely* Jer. 32. 39. 40. Matth. 16. 18. John 10 29. *with some others which I acknowledg there are chosen by men of that judgment to serve in the same warfare, as these,* For the mountains shall depart, and the hills be removed, but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee. *a*

a Isai 54. 10.

So again, This is my covenant with them, saith the Lord, My Spirit that is upon thee, and my words which I have put in thy mouth shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seeds seed, saith the Lord, from henceforth and for ever. *b*

b Isai 59. 21.

And again, I will betroth thee unto me for ever, yea, I will betroth thee unto me in righteousness, and in judgment, and in loving kindness, and in mercy, I will even betroth thee unto me in faithfulness. *c*

c Hosea 2. 20, 21.

He answereth, *That in the first of these places there is nothing asserted or promised but onely Gods faithfulness in the sure performance of his promises and covenant, but not that they who truly believe should be by him preserved in such a faith, that being contrary to the nature of a covenant to impose articles and conditions upon one party onely, and to leave the other free; and that God requires terms of those with whom he makes this covenant appears in the following Chapter v. 3.* Incline your ear, and come unto me, hear and your soul

soul shall live, and I will make an everlasting covenant with you, even the sure mercies of *David*. *The meaning clearly is, that upon condition of their obedience and faithfulness unto him he would engage himself to be a God and glorious benefactour unto them for ever.*

I answer, They that will rest satisfied with such answers as these must needs be stupid, dull and careless, but the wise will consider further.

For first, who seeth not, that the Text asserts not onely Gods faithfulness in performance of his covenant, but also the parties with whom the covenant is made and is concluded under the word [Thee] namely, *my kindness shall not depart from thee, nor shall the covenant of my peace be removed, saith the Lord that hath mercy on thee*, that is, all the faithfull both of *Jews* and *Gentiles*, as I have clearly and largely proved in my answer to his 52. *Section* of his 10. *Chapter*; and therefore,

Secondly, God doth no otherwise keep covenant or appear faithfull according to this Text, than by maintaining all true believers in a perpetual union in his kindness and covenant of peace and mercy, nor is this union maintained by God otherwise (in those persons (pursual *Jews* covenanted with) than by preserving that faith which he himself first worketh in them from total and final cessation, and this appears therefore to be the very sense of the Text; and therefore,

Thirdly, it cannot be a covenant of peace, mercy, grace, grant and gift, but as God gives and does all; for if any condition be required, that condition is a work of the creature, and then it is a covenant of works; for the covenant of works was no other than a conditional covenant, but the covenant of grace differeth from it properly and principally in that it requireth no condition, but freely gives all that is needfull to everlasting glory, yea, the very term, grace notes the delinquency of the subjects, as the word Mercy doth the misery of that subject thus relieved, according to the express tenour of the words of the covenant recorded *Ezek.* 36. from 21. *vers.* to the later end, where the Prophet saith, *Thus saith the Lord God, I do not this for your sakes, but for mine holy Names*

sake,

sake, which ye have profaned among the Heathen whether ye went, and I will sanctifie my great Name which is have profaned in the midst of them, and the Heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eys, &c. for saith God, There I will do all in you, and you shall be and do as I would have you be and do, as may thus be seen at large.

Besides, how could it be a covenant of peace if it were conditional, considering mans impotency to any thing that is truly good, and therefore can have no peace with God at all but by pure grace and remission of sins through *Christ*.

This is *Paul*'s method in all his salutations to the Churches of the Saints, wishing them *grace and peace* d and therefore no peace by performances of any conditions; and therefore in the covenant of grace there is no articles or conditions imposed upon any party at all but onely that God is pleased by a covenant to sinners and unworthy persons to promise grace, mercy, life and salvation by remission of sins through *Jesus Christ*, and worketh the faith of the same Truth in the souls of all the subjects of this grace; and therefore,

d Rom. 1. 7.
1 Cor. 1. 3.
2 Cor. 1. 2.

Fourthly, the place alleged *Isai* 55. 3. proves against him, for the words do properly import the voice of a Crier or Herald proclaiming something worth hearing, namely, that *God will make an everlasting covenant with them, even the sure mercies of* David; and therefore the sense clearly is this, that if they did *incline their ears in coming to him*, and in hearing so as to receive life by the Doctrine they ought so to hear it and understand it to be such a covenant as of its own nature it is, namely, a covenant of everlasting grace and mercy of the true *David*, the Lord *Jesus Christ*, to miserable sinners that perform no condition at all; for the Prophet talks not of the peoples obedience and faithfulness to God, but onely of their hearing of Gods everlasting mercy to them as the onely means of their salvation; therefore it cannot be but great wickedness in him to wrest it to be conditional.

He in *Section* 4. in answer to *Isai* 55. 3. 1. exceptes, *First, that it may be as well conceived to hold forth the charge of obedience to the people as a promise from God of any thing, as* Let not my word depart, *&c.*

Or

Or secondly, if we look upon the passage as promissory, there is little reason to judge it promissory of perseverance unto true believers, whatever their deportment be.

And thirdly, that the words as for me, seems to import a condition, onely Gods readiness for his part, provided they do what is required of them.

And fourthly, be it granted that the words are promissive, without condition, yet nothing can be more clear, than that they are or were spoken not to Saints or true believers onely, but to the whole posterity of Jacob *or Nation of the* Jews.

And fifthly, whether the promise conceived to respect either the whole Nation of the Jews *or onely true believers amongst them, yet it no ways so much as semblet a promise of final perseverance unto either, because this is a promise of some new grace which God had not vouchsafed to any formerly.*

And sixthly, for that it's very improper for God to make a serious promise to men of that which they might and ought to expect of course.

And seventhly and lastly, positively he answereth from Musculus, *that God in this promise speaks of the Spirit and Word of the* New Testament, *both which he did put upon or into his people in the beginning of the dispensation of the Gospel, nor hath he taken them away hitherto, however blindness may seem to have wholly possessed* Israel; *for there are some of this Nation that are continually converted unto* Christ, *in whom the continuation of the Spirit and Word of God may or will take place untill the fulness of the* Gentiles *be come in, and so all* Israel *shall be saved; this exposition supposeth nothing in the promise for final perseverance.* Thus he.

I answer, evident it is that the covenant specified in the present Text is a covenant of grace made with all the faithfull, true believers both of *Jews* and *Gentiles*, and onely them, as I have formerly largely proved; for the Apostle saith, *He is not a* Jew *that is one outwardly, but he is a* Jew *which is one inwardly, it is that of the heart, in the spirit, not in the letter, whose praise is not of men but of God.* Rom.2.29.

And

And as evident it is, as we have also formerly proved, that this covenant begun to be in force at the death of the Testatour the Lord *Jesus Christ*, before which time the legal covenant as a *wall of partition* remained betwixt *Jew* and *Gentile*, which then was *broken*, and that distinction or difference there by removed: and from both these it is as evident that the words of the Text do expressly contain a covenant of promise or grant onely made by God with *Christ*, and in and through him to all the faithfull both of *Jews* and *Gentiles*, for so saith the words, *As for me this is my covenant that I will make with them, saith the Lord, My Spirit that is upon thee*, (that is, *Christ*) *and the words that I have put in my mouth* (which is the Gospel) *shall not depart out of thy mouth*, (that is, *Christ*'s) *nor out of the mouth of thy seed*, (that is, all the faithfull both of *Jews* and *Gentiles*) *nor out of the mouth of thy seeds seed*, (that is, the faithfull that should succeed by being begotten by the faithfull that went before) *from henceforth even for ever*, (that is, unto all eternity) from all which it is apparant,

Eph.2.14,15.

Gal.3.29.

First, that the words contain no precept.

Secondly, nor require any condition from man.

Thirdly, nor doth it promise any thing to *Jew* or *Gentile* other than to persons begotten by *Christ* to believe in him, and none such are exempt, but concluded by the promise.

Fourthly, this promise though it be new in respect of the death of the Testatour, upon which it depended, and new in respect of the new dispensation, and the abundance of means and grace that flowed therefrom, yet it was old in respect of virtue and efficacy that flowed therefrom, as old as the days of *Adam*, unto whom this virtue or benefit was preached.

Gen.3.15.

Fifthly, therefore though perseverance be of course inseparable to the faith of every true believer, yet this hinders not at all it from being the fruit of Gods promise in the covenant of grace.

Sixthly and lastly, nor can it possibly be that any Saint at any time should possibly, totally and finally apostatize, but that the Spirit and Word of *Christ* must then be concluded to be departed from one of the seed of *Christ*, contrary to the covenant

nant expressed in the Text; and therefore the Text yet remains clearly proving the *minor* Proposition of the Argument produced, namely, that God hath promised herein that all true believers shall both totally and finally persevere in believing.

He in *Section* 8. excepts against *Hosea* 2.21,22.

First, that the betrothing is made to the whole body as well unbelieving Jews *as believers.*

*Secondly, it's conditional, suspended upon their repentance, and turn to the pure worship of God, as v.*14 16,17.

Thirdly, can it be proved that this promise properly intends the collation of spiritual good things to them so much as temporal; therefore,

Fourthly and lastly, the true intent of the place and promise is, as if he should have said, When I shall by my Word and Spirit so far prevail as to cause them to cast away their Idols, then I will express my self so as they shall not lightly go a whoring from me any more.

First, by shewing my self just in keeping promise of deliverance out of captivity at the very period of seventy years.

Secondly, by punishing their Enemies that kept them Captives.

Thirdly, by heaping upon them peace, plenty and honour.

Fourthly, by pardoning what they do amiss whilest their hearts remain perfect with me; but according to the sense given the promise is not absolute, as to the effect which should stand for ever, but onely as to the means tending thereunto.

I answer, First, evident it is that *betrothing* here spoken of is made with all the Churches of true Saints both of *Jews* and *Gentiles*, as *Paul* and *Peter* testifieth from this very place in *Hosea*, and onely such, because none other is married or betrothed unto God. e Rom.9.26. 1 Peter 2.10.

Nor secondly, is it conditional, suspended upon anything whatsoever, seeing he alone is expressed to be the worker of all those things in this spouse that made her any ways amiable or excellent.

And thirdly, these promises are of spiritual blessings principally, as of union with God in *righteousness, judgment, loving*

ving kindness, mercie and faithfulness; and in outward blessings also, so far forth as whatsoever it be, being an effect of Marriage-union they possess by a true and divine Title which others have not. *f*

f 1 Cor. 3. 21, 22, 23.

And therefore fourthly, God doth not promise by halfs, that is onely to use means but in absolute, that he will produce the effect of betrothing or marrying to himself all this faithfull and true *Israel* unto all eternity; and so clearly proveth the *minor* Proposition, namely, that all true believers shall both totally and finally persevere in Marriage-union with God for ever.

But he *Section* 9. saith, *Some descry such a promise in that of* David, [*They that trust in the Lord shall be as Mount* Sion, *which cannot be moved, but abideth for ever.*]

He answereth, *Here is no promise that they that trust in the Lord shall abide trusting in the Lord for ever; for it is a stability of happiness not of faith that is here promised.*

I answer, either those that trust in the Lord shall abide immovable for ever in that trust, or else they shall abide immovable for ever though without that trust, or else they are movable, and not like Mount *Sion*.

To assert the last is not to expound the Text, but to give the holy Spirit therein the Ly.

To assert the second is unsound, and not agreeing to true Divinity. Therefore the first remains clearly the sense and meaning of the Holy Ghost in this place, namely, that they that trust in the Lord shall be as Mount *Sion*, which cannot be moved, but abideth for ever; no more can they be moved from that trust, nor from the happiness agreeing thereunto.

But he pretends as he hath formerly, *That the promises made to the godly must be qualified like the threatnings against the wicked, namely, with a supposition of a change in nature and kinde: but the reason of the consequence I have also shewed in answer that the wicked possibly may be changed by a superiour power than what at present rules in them; but the truly godly cannot, because there is no power greater than the Holy Spirit of God that rules in their hearts, and preserves them for ever from all possibility of being changed into the nature of wicked men.*

But he groundeth his supposition from the words of the Prophet, *a But when the righteous turneth away from his righteousness, and committeth iniquity, and doth according to all the abominations that the wicked man doth, shall he live?* a Ezek. 18. 24

I answer, it cannot be denied but a man by outward deportment and seeming goodness may gain the name of a righteous man in Scripture-language, as also by seeming religious the name of Religion, as also by seeming to be wise the name of knowledg, and yet be void of the nature of either in deed and in truth: *b* now although such may indeed fall from that seeming, and thereby not onely lose that name of righteous, religious or wise, but also fall short of that happiness they did expect and were esteemed to have title to by others; yet it followeth not from hence but they that are truly righteous in nature as well as in name, namely, such as truly trust in the Lord are wholly free from the least supposition of change in nature and kinde; so then this distinction premised, there is no let by any thing alleged to hinder the light shining in this Text from proving such as trust in the Lord to be immovable, abiding for ever in that trust and the fruit thereof, according as is promised.

b Luke 18. 9. Ezek. 33. 13. James 1. 26. 1 Cor. 8. 1, 2. chap. 13. 2. Rom. 1. 21, 22 Matth. 23. 28.

But he saith *Section* 10. *Another Text is that of our Saviour*, But whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a well of water springing up to eternal life.

He saith, *That here is no promise made that they who once believe shall still be preserved by God or the Spirit of God in believing, but onely a declaration and assertion made by* Christ, *of the desirableness of that life which he comes to give above the life of nature.*

But first, Christ *doth not oppose the life accruing by drinking the water he gives them to the life of nature in respect of the present, but of the future condition of it in the world to come, because he asserts it free from thirst, shall never thirst: now we know the Saints themselves notwithstanding the life of grace in them by drinking the water that* Christ *hath given them are yet subject to both kindes of thirst, namely, corporal*

and spiritual, which argues it at present dissolvable, and may fail, yet may in a sense be called eternal in semine *or* in fieri, *as they say, as the conception of a man in the womb may be called a man, or because in respect of the native and inbred tendance of it, and being duly nourished it's apt to become eternal.*

Therefore secondly, when Christ *saith,* The water that I give him shall be in him a well of water springing up, *&c. his meaning is not as if either the Doctrine or spirit which he gives men, and they drink, should always actually and infallibly end or issue in eternal life, properly and compleatly so called, the Scriptures in many places testifying the contrary of both,* c *but onely that their course and tendancy is that way, but may be interposed; and therefore, &c.*

c Matth. 13. 20, 21. Mark 6. 20. Acts 8. 13, 20, 21. Heb. 6. 4, 5.

I answer, These words are best expounded by the words of *Christ* elsewhere, *I am the Bread of Life, he that cometh to me shall never hunger, and he that believeth in me shall never thirst;* d also, *If any man thirst, let him come unto me, and drink; for he that believeth in me,* as saith the Scripture, *out of his belly shall flow rivers of living water; but this spake he of the spirit which they that believed in him should receive.* f

d John 6. 35.

e John 7. 37, 38, 39.

From which it is evident, that by drinking, *Christ* means true believing; also, that by water is meant that holy Spirit of God; by [never thirst] is not meant never desire, but never be wholly in want, or empty or void of the spirit, as those come to be that drink of the water of *Jacob*'s well, which afterwards be in as much want as ever they were before, but so it is not with any that receive the holy Spirit from *Christ* through faith; and by [well springing up to eternal life] is meant that holy Spirit is eternal life in them at present. f Now the words thus opened the answer is easie.

f 1. John 3. 15 chap. 5. 21, 12, 13.

First, that although *Christ* here saith, They shall never thirst, yet this hinders it not from being a present fruit of faith; considering that thirst in this Text is to be distinguished from thirst mentioned e *Matth.* 5. 6. which is there understood for a desire of the heart after a further degree of righteousness than at present they did enjoy, but thirst in this Text is onely understood a vacancy or want, noting out a perishing condition, so

they

they shall never thirst; thus thirst is taken in many places of Scripture, g the freedom whereof agrees to the Saints in this life, through the holy Spirit given to them by *Christ*.

g Judg.15.18 Hosea 2.3. Isai 49.10. Rev.17.16.

And therefore in the second place, nor is it onely so *in semine* or *in fieri*, as in any ways subject to dissolution.

For first, that is contrary to the scope and words of *Christ* which saith, *He shall never thirst*, therefore never wholly separated from the holy Spirit.

Secondly, it's contrary to the nature of the grace *Christ* speaks of, which is, that it *shall be a well of water springing up to eternal life*: yea, *Christ* saith, *Rivers of living water*, speaking of the Spirit in these persons, which is eternal life it self, both actual and infallible in nature, end and issue, properly and compleatly so called; for what is eternal life but the eternal enjoyment of God his goodness, love, mercy, wisdom, power, truth and faithfulness, and whatsoever else is excellent in him, all which is enjoyed by the presence of the holy Spirit, onely the difference is, the measure of the Spirit is less now in the Saints and more hereafter; and this alters the state by the difference of degrees; but it is as truly indissolvable now as ever it shall be, because it is of an indissolvable nature and kinde; and this is the proper essential difference between the water that *Christ* gives all true believers to drink, from the water of *Jacob*'s well, the benefit whereof was temporal and vanishing, this eternal and everlasting, and the reason hereof is, because the holy Spirit thus given by *Christ* is the nourisher and maintainer of the being and well-being of all divine excellencies in the person where it dwells, as faith, hope, love, meekness, wisdom, patience, &c. and the subduer of whatsoever in him is obnoxious to his eternal well-being, and never ceaseth untill it hath made an utter extirpation thereof. h

h Gal.5.22, 23.

And thus it plainly appears against whatsoever is excepted, that the words of *Christ* do prove that all true believers have his Spirit preserving them in believing unto eternal life and glory. And concerning *Herod*'s hearing *Iohn Baptist* gladly; and *Simon Magus*, evident it is, they were never true believers, nor had they the holy Spirit ever ruling in their hearts, which was the reason of their declining the ways of

true

true godliness: so likewise those mentioned in *Heb.* 6. 4, 5. like the stony ground differed from the good ground in kinde and manner of receiving the seed so as to take deep root in the heart, and therefore failed in the fruit; and in this respect differed from that drinking *Christ* speaks, which is true believing in him, and so had not the Spirit of *Christ* as a *well of water springing up to eternal life.*

He in *Section* 13. saith, *Another place wherein the said* minor *Proposition is pretended to be found consists of these words,* And I will pray the Father, and he will give you another Comforter, that he may abide with you for ever.

He excepts, *First, that* Christ *doth not here oppose the abiding of the Holy Ghost to his own departure from their hearts or souls, but to his departure out of the world by death.*

Therefore secondly, by the abiding of the Holy Ghost with them for ever, he doth not mean his perpetual uninterruptible abode in their hearts, or any other particular mans heart determinatively, but his constant abiding in the world in and with the Gospel, and children thereof, untill the consummation and end of it, in respect of which permanency of his Spirit with them and their spiritual successours or posterity, he saith of himself elsewhere, And lo I am with you always even to the end of the world.

Thirdly, he saith, *This promise must be conceived to be made either to the Apostles personally, or else to the whole Church: if the first, then it will not follow, because the Apostles had it, therefore every particular believer hath the like, no more than because the Apostles were infallible: therefore every particular believer is infallible, if the later be admitted: neither will it follow, that every believer or member must needs have the residence of the Spirit with him for ever: there are privileges appropriate to Corporations or Bodies politick that every particular member cannot clame; the Church may have the residence of the Spirit with her for ever, and yet every particular member hereof lose his present interest and part in him; yea, this was not absolutely promised to the Apostles themselves, appears from those and*

such

such like passages of Christ *to them*, If ye keep my Commandments ye shall abide in my love, *&c.* If any man will love me he will keep my Word, and my Father will love him, and we will come unto him, and will dwell with him.

And fourthly, notice hath been that this Particle [*that*] *doth not import always the certainty of the event, but oftimes the intention onely of the agent, so here.*

I answer, I cannot but muse much and wonder in a sort that Mr. *Goodwin* taken for a man of such eminency should reason or rather wrangle against the clame of every or any true believer to the holy Spirit of God, or that he should not reside in their hearts and souls, and yet say contradictorily, that the Spirit hath his constant abode in the world, in and with the Gospel and children thereof untill the consummation and end of it. Doth the Gospel and Spirit abide constandy with and in the children thereof untill the consummation and end of the world, and yet they supposed or concluded without the clame of it, or having it in them?

Another sentence of like nature is, The Church may have the residence of the Spirit with her for ever, and yet every particular member hereof lose his present interest and part in him. This is such a Paradox as I think will not easily be unfolded: Where is the Church when every particular member is taken away and outed? or where doth the Spirit reside in the Church without any members Title? This is obscure Doctrine surely, not befiting that plainess that *Paul* did affect. 1 Cor. 2. 1, 4

But more particularly, first, therefore although *Christ* spake onely of his personal or bodily departure from them; yet this hinders not that the promise of the Spirits abode with them for ever should not be in their hearts and souls.

Secondly, yea and it is so expressed in that Verse immediately following.

Thirdly, yea in them particularly and determinatively, as they were his Church opposed to the world; and thereby he concludes it to be an inseparable property of every true believer, by his saying *Whom the world cannot receive, because it seeth him not, neither knoweth him, but ye know him, for he dwelleth with you, and shall be in you.*

Fourthly,

Fourthly, yea, and *Christ* is in men no other ways than by his Spirit in their souls, *b Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you*, *c* and the Spirit hath no operation in man but by his in-dwelling force and power in their hearts.

b Rom. 8. 9, 10, 11.
c 1 Cor. 3. 16.

Fifthly, evident it is that *Christ* here promiseth more to his Disciples than to the world; but if it were not the presence of the Spirit in their hearts, it was no more than was promised to their persecutours; for the Spirits office to them was to be in the world amongst them in convicting them of sin because they believe not in *Christ*, *d* but to the Disciples he was promised as a Comforter to comfort and preserve them in believing when *Christ* was bodily absent from them, and therefore to abide in their hearts and souls for ever for that end.

d John 16. 9.

Sixthly, I say further that the words of *Christ* here do not mean onely the intention of the agent but the certainty of the event, for the words are not thus, that he may if he will, he need not except he list, *But I will pray the Father, and he shall give you another Comforter*; not that you should be left at an uncertainty whether he will come and abide with you or no, but that as the effect of my prayer and the Fathers gift, he may certainly abide with you for ever.

Seventhly, nor do the words of *Christ* above mentioned make this promise less absolute, or the thing promised ever the more uncertain, in saying, *If ye keep my Commandments ye shall abide in my love, &c. And if any man will love me he will keep my Word, and my Father will love him, and we will come unto him, and will dwell with him*: because *Christ* did never intend that any mans loving of *Christ*, or keeping his Word or Commandments, were, could or should possibly be any cause or means to procure or obtain *Christ*'s or his Fathers love, or their coming to them, or dwelling with them, or the gift of the Spirit, or any such thing; but the loving of *Christ* and keeping his Word is onely a sign or token decyphering out who and what manner of persons those be unto whom such promises are made and do belong, and to whom such gifts are given; so that it is that all true believers do love *Christ* and keep his Word, and to all such the perpetual, uninterruptible,

powerfull

powerfull and effectual in dwelling presence of the holy Spirit of God the Comforter is absolutely promised, not for that cause, but to that person: so then all this doth but clear and prove the *minor* Proposition, namely, that all true believers shall both totally and finally persevere.

He saith *Section* 15. *As for those passages*, He that heareth my words and believeth on him that sent me hath everlasting life, and shall not come into condemnation, *&c.* e *And again*, He that believeth on the Son hath everlasting life, f *and* He that eateth me shall live by me, g *with many others of like import: these indeed are all promises of eternal life unto those that believe, but that the condition of perseverance rules in them all though invisibly, but is it self absolutely promised in none clearly appears by what hath been already argued, and might easily be made to appear further by consideration of all those Scripture Texts wherein salvation is suspended upon perseverance, and perseverance upon the watchfulness and diligence of men.*

e John 5.24.
f John 3.36.
g John 6.57.

I answer, That the enemies of the salvation of true believers in their warfaring condition are many, subtil and potent, such as Mr. *Goodwin* is, cannot be denied, and so the Saints salvation cannot be effected without difficulty, in which respect it is said, *If the righteous scarcely be saved, where shall the wicked and ungodly appear?* h whereupon a great deal of diligence and watchfulness from the Saints against these enemies is necessary, because only those that persevere in the faith to the end shall be saved; and were the Saints left to themselves to encounter with their enemies none of them would be saved; for *Christ* saith, *Except those days should be shortened no flesh should be saved, but for the elects sake those days shall be shortened:* i Therefore God hath not left the Saints to themselves, and so to the power of the enemy, nor suspended their salvation to the exercise of their power, but hath made absolute promises of it, for the stay of their faith and encouragement in the day of calamity, and doth accordingly effect their final perseverance by a gracious assistance from his omnipotent power by his providence and Spirit. k

h 1 Pet.4.18.
i Matt.24.22.
k 2 Thess.2.13.
i Pet.2.9,10.

And therefore although I deny not but perseverance is sup-

posest in all these promises, yet withall it must be understood as promised in the promises, for that life where perseverance is not contained in it is not everlasting, but these Texts saith, *He that believeth in the Son hath* (not shall have) *everlasting life:* Therefore everlasting perseverance is contained in it, not onely as promised, but also possessed by every true believer in his part by the Spirit.

And thus all may see the *minor* Proposition, namely, that God hath promised in his Word, that all true believers shall both totally and finally persever, proved by every Text alleged clearly against all Exceptions made to the contrary. And thus it appears that the first Argument is defended and sufficiently vindicated.

He *Section* 16. saith, *Their second Argument is built upon such Texts which affirm and teach that God will according to his promise so preserve and keep all true believers that none of them shall ever fall away from their faith either totally or finally, from the Apostle* Paul *who speaking of* Jesus Christ, Shall also confirm you unto the end, that ye may be blameless in the day of our Lord *Jesus Christ*; God is faithfull by whom ye are called, *a &c. Again*, But the Lord is faithfull, who shall stablish and keep you from evil, *b &c.*

a 1 Cor.1.8,9
b 2 Thess.3.3.

He answereth, *First, that neither of these Scriptures hath any communion with the Doctrine of perseverance, for that God may be said to establish and confirm men unto the end, though these men be neither actually or with effect established, nor confirmed, the Scriptures frequently attributes actions and effects where means and endeavours are or have been used, or attempts made, yea, when intentions onely have been entertained, yea, sometimes where occasion onely hath been administred for the effecting of them.*

Secondly, he saith, *that the Apostle in neither of these places doth affirm that God will establish or confirm them unto the end in any such sense, but that they may possibly miscarry notwithstanding, because* Paul 2 Thess.3.4. *saith*, We have confidence in the Lord touching you, that ye both do and will do the things that we command you, *which had been weakly said, if he had known they could not chuse to do otherwise.*

wise. And v.5. he prayeth that the Lord would direct their hearts into the love of God, and into a patient waiting for *Christ. Therefore the establishment promised imports no more but willingness and readiness to furnish them with means proper and sufficient.*

Therefore thirdly, the Apostle by Gods faithfulness means not the attribute or propriety that renders him true and just, or constant in performance of his promises, but such a kinde of faithfulness as that meant by Peter, *stiling him a faithfull Creatour, for that the faithfulness of God supposeth no promise made by God in terms or words to establish, confirm or keep from evil his regenerate ones.*

And lastly, for that the same Apostle in other places expresseth such promises of establishment of the Saints by that way of condition, as in Col.1.21,22,23. *and* Heb.3.14. *so that there is no such promise made to the Saints of perseverance, but what they may be disinherited of by their own unworthiness.*

I answer, First, evident it is, and I have clearly proved it, that God in his Word and covenant of grace have made many several promises unto his Saints, as of putting his Gospel and Spirit, his faith and fear into their hearts, and marrying them and preserving thereby in his covenant of peace, righteousness, judgment, loving kindness, mercy and faithfulness for ever.

And therefore secondly, as evident it is that God stands engaged to all Saints that are by him effectually called into the fellowship of his Son *Jesus Christ* in the attribute of his faithfulness, as is expressed in both these Texts, to the true, just and constant performance of all these promises unto them, and that not onely as a faithfull Creatour, but as a faithfull and merciful Father, who as he freely adopted them by *Jesus Christ*, so now he must by virtue of that relation and covenant preserve them to the inheritance of heavenly glory. *c*

c Luke 12.32. Rom.8.17. Gal.4.6,7. 1 Peter 1.3,4,5. Eph.1.13,14.

And thirdly, nor are these promises, nor the engagement of Gods faithfulness in the performance thereof conditional in these Texts, nor in those other mentioned *Col.*1.21,22,23. *Heb.*3.14. considering the Apostle in both those places doth

but describe the persons by such inseparable properties which are entitled to those promises and engagements, but not the things that gave being to the promises and engagements; for it is evident according to both those places, that all those that hold the beginning, and continue in the faith, grounded and settled stedfast unto the end, and be not moved away from the hope of the Gospel, are made partakers of *Christ*, are by him reconciled in the body of his flesh through death, but the holding of the beginning, and the continuance in the faith, grounded and settled stedfast unto the end was neither cause nor condition by which they came to be made partakers of *Christ*, or to be reconciled in the body of his flesh through death, but was onely the effect of it; for the being made partakers of *Christ*, and reconciliation by him in the body of his flesh through death was before both in time, order and powerfull efficacy, as the cause producing the holding of the begining, and continuance in the faith, grounded and settled stedfast unto the end; for as faith is begotten in the soul of man at first by the Gospel and Spirit of God, so it is nourished and preserved by the same Gospel and Spirit of God afterwards, and that according to the engagements of God to his Saints in the present Texts.

And therefore fourthly, confirming, stablishment and keeping here doth not betoken onely means, endeavours or attempts, intentions or occasions, but the real and actual confirmation, stablishment and keeping of the Saints from evil, blameless unto the end or in the day of our Lord *Jesus Christ*, seeing the engagement doth not depend upon any thing in man, but upon the faithfulness of God alone, who by his absolute promises in the covenant of his free grace hath bound himself thereunto; nor doth *Paul's* saying, *We have confidence in the Lord touching you, that ye both do and will do the things that we command you*: weaken but strengthen the truth hereof, nor was it weakly spoken by *Paul*, but wisely, though he knew they could not do otherwise, for as much as *Paul's* confidence was not in the *Thessalonians* but in God, as he saith; nor doth *Paul's* prayer for them weaken this Truth, considering *Paul's* prayer was not in doubt but in faith,

not

not as one that did not know that God had promised and would perform, to direct their hearts into the love and into a patient waiting for *Christ*, but as one that did know both, but his prayer was but means to stir up his own and other Saints hearts to a more lively knowledg and belief of both. And thus notwithstanding all these Exceptions, the clear light of these Scriptures remains, proving that God will according to his promise so preserve and keep all true believers that none of them shall ever fall away from their faith either totally or finally.

He *Section* 19. saith, *Another piece of Scripture by which the Argument is supposedly strengthened is that of the Apostle*, There hath no temptation taken you but such as is common to man, but God is faithfull, who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape that ye may be able to bear it. *d* d 1 Cor. 10. 13.

He answereth, *That this Scripture notably confirms the interpretation and explication lately given of Gods faithfulness where ever it is asserted, upon the occasion mentioned*, viz. *that it signifies such a carefulness towards his Saints which answers the nature of his being the author of this new being of Saintship unto them: now such a care in God towards them expresseth it self in vouchsafing sufficiency of means towards their perpetual preservation in Saintship, but not to be absolutely or by a forcible strong hand, necessitated to use them in order thereunto, that is, he will not suffer them to be tempted above what they be able, he saith not, above what they shall be willing, nor that he will not suffer them to be overcome.*

Therefore secondly, for those words [*But will with the temptation also make a way to escape, that ye may be able to bear it*] *they do not imply that they shall and must necessarily bear it without falling under it, but that they be able to bear it without suffering any misery by it, and make an escape from under it in due time.*

Thirdly and lastly, the dehortation immediately following, Wherefore my dearly beloved, flee from idolatry, *plainly shew-*

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eth no absolute promise of God concerning their safe bringing off from temptation, the assertion of such a promise being no motive to such a duty, but rather a temptation from it.

I answer, First, evident it is, and I have formerly plentifully proved that God hath by his new covenant of grace absolutely promised to all those that are his adopted children to preserve them to the inheritance of heavenly glory.

And therefore secondly, the attribute of Gods faithfulness bindes him unto the true and just confirming, strengthening of them in faith, and in keeping them from any evil that should any ways deprive them of the aforesaid inheritance of heavenly glory.

And therefore thirdly, for as much as the evils that are hinderances of the Saints from the inheritance of heavenly glory are not onely from temptations the of Devil and from the world, but also from their own corrupted nature and the evil inclination of their own corrupt wills. *a*

a James 1.14. Ephes. 2.3.

Therefore fourthly, it followeth that the attribute of Gods faithfulness bindes him to preserve and keep them from those evils also, at least so far forth as not thereby to come short of heavenly glory; and this is the true sense of this place; for evident it is that the Apostles endeavour here is to comfort the faithful who were subject to be dismayed, from the many former examples of fearfull apostacy alleged by the Apostle; the *Corinthians* hereupon reasoning with themselves, what security have we for our selves from the same apostacy? the Apostle answers, True, not in your selves but in God, whose children you are, who being faithfull will not suffer you to be tempted so as to be overcome thereby. So then, here is not onely means promised, but escape it self also; nor power without will, but power of will, like that of 1 *Chron.* 29.14. But who am I, and what is my people, that we should be able to offer so willingly after this sort? *&c*, Therefore the power of willingness is the gift of God intended by the Apostle against the power of temptation to the effectual producement of the escape; and the grace of God here promised is a proper motive to perswade them from idolatry, and more effectual than any other Doctrine can be, if *Paul* may be believed in *Rom.* 6.14.

He

He saith *Section* 20. *Another place is in these words*, And the very God of peace sanctifie you wholly, and I pray God that your whole spirit soul and body be preserved blameless unto the coming of our Lord *Jesus Christ*. *b* b 1 Thess. 5. 23.

He answereth, *First, these words suppose no promise, much less any absolute promise made by God to preserve their spirit, soul or body blameless, but onely contain a Prayer or holy desire conceived by the Apostle for such a gracious vouchsafement from God unto them, which rather proveth that such a preservation might possibly have been denied by God unto them than the contrary; for those things are more likely to be sought by Prayer which may possibly not be granted than such as may with confidence be expected upon another account, and without such a Prayer: and besides what prevalency with God can be ascribed unto such a Prayer, which seeketh such things to the giving whereof he stands engaged by promise, purpose, or the like?*

Secondly, the same thing that the Apostle here prays that God would do for the Thessalonians *in other places he exhorteth men themselves to do,* c *wherein that very possibly they may miscarry, appears* 2 Peter 3. 17. c 1 Tim. 6. 13, 14. 2 Peter 3. 14.

Thirdly, if it shall be supposed that the Scripture in hand supposeth a certainty by absolute promise or decree, that God would actually preserve them blameless, he should clearly destroy or weaken all his former exhortations.

Fourthly, nor do the words following, Faithfull is he that calleth you, who also will do it, *imply any such thing, but onely this, that God was and would be carefull over them, in preserving them blameless so far as his interest lieth, or is any ways meet for him to assist towards such their preservation.*

Fifthly and lastly, the words in hand cannot be judged promissory, because then it would follow that God should stand engaged to preserve believers not onely from total and final apostacy, but from all partial and temporary declinings also.

I answer, First, I see no reason Mr. *Goodwin* could have in alleging this Scripture to separate the two Verses one from the other,

other, unless it were to endeavour to delude his Reader, and to cause him to conceive that the words contain onely a Prayer, as he saith, and not a promise, whereas all may see that reades that the words contain a Prayer grounded upon Gods faithfulness in the just and true performance of an absolute promise of grace made to his Saints of preserving them blameless unto the coming of the Lord *Jesus Christ*.

And secondly, his Reasons of Exceptions are as weak, whereby it appears that Mr. *Goodwin*'s Prayers are not made in faith, nor grounded upon Gods promises, but such whereby he thinks through the prevalency of his Prayer to obtain from God what he never promised nor purposed to bestow; and yet Mr. *Goodwin* would perswade people that he believeth God to be unchangeable, and would have us to conceive that the Apostles Prayer was like his, although the Apostle in the Text expresseth himself to the contrary: neither can it be reasonably conceived that the Apostle or any wise man would fancy such an Idol of God, as here Mr. *Goodwin* doth.

And thirdly, what though *Paul* in other places chargeth *Timothy* to keep this commandment without spot, unrebukable untill the appearing of our Lord *Jesus Christ*. And *Peter* also exhorteth men to diligence, that they may be found of him in peace, without spot and blamless. Doth this hinder *Timothy* or other Saints from praying or resting by an assured faith upon God for the performance of this in them by the power of his holy Spirit, according to his absolute promise, as *Paul* did here for the *Thessalonians*; nor were any subject possibly to miscarry totally and finally, no further forth than they were destitute of being true believers, and so were destitute of having any such promise of perseverance made unto them, as many living in the true visible Church and making great shews of holiness possibly might be; but this hinders not but all true believers have an absolute promise of final perseverance of grace made unto them.

And fourthly, nor will this any ways weaken but strengthen and animate all *Paul*'s former exhortations in consideration that all their good endeavours are crowned with certainty of good success in the event and issue by the blessed concurrence

and

and powerfull efficacy of the holy Spirit of God in them, according to his promise.

And fifthly, nor do the words conclude no more a preserving of them from partial or temporary declinings than as the increase of sanctification and preserving them blameless unto the coming of the Lord *Jesus Christ*: and therefore nothing to hinder it from being an absolute promise from God of the final perseverance of the Saints.

He saith *Section* 24. *The last piece of Scripture frequently called upon for support of this second Argument answereth in these words, Being confident of this very thing that he which hath begun a good work in you will perform it unto the day of* Christ.

He saith, *This Text is of the same interpretation with the former, onely it hath not so much of the Letter or face as some of them have for an absolute promise from God unto the Saints that he will cause them to persevere.*

His Exceptions are, *First*, Paul *buildeth not his confidence upon any absolute promise from God, but upon the integrity and simplicity of their hearts to* Christ, *his Saints and Gospel, as may be seen in the Verse immediately following.*

Secondly, because Paul *speaks so tenderly, even as it is meet for me to think, &c.*

Thirdly, had Paul *here given to the* Philipians *any absolute assurance of Gods performing the good work begun in them untill the day of* Christ, *he had laid a very slippery foundation to build all those Exhortations upon which followeth after* v. 27. ch. 2. 12.

I answer, that look how far forth *Paul* was certain these were truly Saints, so far forth he was certain and confident of Gods absolute promise of perfecting the good work begun untill the day of *Christ*, because *Paul* knew that God had made such absolute promises in the covenant of grace to all that were truly Saints: but for as much as *Paul*'s knowledg touching their being truly Saints, at least all of them in the congregation of *Philip*; was not certain but onely probable so far forth as they did appear by their holy profession and godly conversation; therefore he could conclude no greater cer-

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tainty unto them: but this diminisheth not but that *Paul* absolutely concludeth in this very Text God to perfect the work in absolute in whomsoever he hath made such a begining, as that any thereby are truly Saints: neither is this any slippery foundation to build such Exhortations to such Saints, *to stand stedfast in one spirit with one minde striving together* for this Truth against M. *Goodw.* which seeks to wring it from them by endeavouring to perswade them that there is no such Truth, Gospel, nor absolute promises of God made to Saints, which all true Saints know to the contrary; and therefore by striving to maintain this Truth they do fulfill the Apostles Exhortation in *working out their own salvation*; nor is there any other work for the Saints to do for salvation than to maintain their Title to it, by Gods absolute promise made to them of it, by free remission of sins through *Jesus Christ*: nor is *Calvin* nor *Musculus* of different opinion from this in the places alleged by Master *Goodwin*, and therefore the quoting these Authours by him here is but to abuse them; and thus is the second Argument clearly vindicated, which saith, that the Scriptures teach that God will according to his promise so preserve and keep all true believers, that none of them shall ever fall away from their faith either totally or finally.

He saith *Section* 26. *A third Argument laid hold on is this, a living or saving faith is given to none but to those that are elect, in which respect such a faith is called the faith of God elect,* a And God hath determined to bring his elect to salvation by faith with the greatest certainty that can be. *From hence then it follows, either the elect must be brought to salvation with so much certainty that they shall never fall away from it either totally or finally, or that God is changeable in his counsel, but this later is at no hand to be admitted; therefore the former must stand.*

a Titus 1.1.

He answereth and excepts, *First, that by faith of Gods elect is not meant such a faith as he gives unto men elected unto salvation under a meer personal consideration from eternity, but the Doctrine of the Gospel which* Paul *was to preach, because in the next clause he calls it the truth which is according to godliness, and after calls it the common faith.*

Secondly

Secondly, if we understand it the grace of faith given, or the act of believing wrought in the elect of God, we shall make no good consistency of sense; or if there could be any tolerable sense made of the word faith, yet by the elect of God we need not understand the generality of the Saints, but the excellent ones among the Saints.

Thirdly, nor do I know any ground either in Scripture or good reason why by Gods elect we should understand persons under a personal consideration segregated or chosen of God from eternity from amongst other men to be infallibly conveyed by faith unto salvation; the Scripture knoweth no such sense of the words as this, nor that men are any otherwise chosen than as they shall hereafter become men of that species *or kinde believing in* Christ, *besides men could not be elected from eternity for that from eternity they had no being.*

Fourthly, nor is there truth in this assertion God hath determined to bring his elect unto salvation by faith with the greatest certainty that can be, that is, whether persevered in or no.

I answer, that the Doctrine of the Gospel is sometimes in Scripture stiled by the name Faith is true, also that the Doctrine of the Gospel is the object of the faith of Gods elect is true, but why it must be called the faith of Gods elect rather than the grace of faith by which the Gospel is believed I see no reason.

And whereas M. *Good.* saith, The word Faith is by the Apostle presently called, *The truth which is according to godliness*, that is not so, but contrarily the grace of faith is by the Apostle called, *The acknowledging of the truth which is according to godliness.* Nor is the word common faith of like construction with this, but differeth something from it; for although by common he means common onely to believers, yet for as much as this word common signifieth that by which men by their holy profession and godly conversation were taken to be faithfull, which sometimes were found destitute of the grace of true and lively faith; therefore in this respect doth the Apostle here distinguish it with this peculiar Title or name of *Faith of Gods elect*, from Faith common or uncertain, be-

 cause

cause the grace itself of true and lively faith is such a peculiar gift of God as he giveth to none but such as *he hath* certainly *chosen to salvation.* b

b 2 Thess. 2. 13,14,16.

Secondly, neither is the sense dark but plain, if we reade the context, Paul *a servant of God and an Apostle of* Jesus Christ *according to the* (grace or gift of) *faith of Gods elect and the acknowledging of the truth which is after or according to godliness in hope of eternal life, &c.* which heavenly grace or benefit makes me able to preach or publish from experience the glory of *Christ* as from a fountain in my own heart, where *Christ* dwelleth and reigneth by this grace of faith. This exposition is proved from *Paul* himself elsewhere *But when it pleased God who separated me from my mothers, womb, and called me by his grace to reveal his Son in me, that I might preach him among the Heathen.* c Here we see *Paul's* preaching or messengership proceeded from the grace of faith, and faith proceeded from his separation or election, he being *a chosen vessel,* d and both election and faith too, proceeded from the meer good pleasure of God & from no qualification in *Paul,* e all which shews that *Paul* was an Apostle of *Jesus Christ* according to the peculiar grace of faith of Gods elect in good congruity of speech and consistency of sense; and by Elect is meant Gods choice and excellent ones opposed to the rest of the world; but why by Elect the Saints should be opposed one to another, I see no reason Mr. *Goodwin* or any other hath so much as to suggest it, seeing *Peter* calls the Saints in general *a chosen generation.* f

c Gal. 1. 15, 16.

d Acts 9. 15.

e Acts 22. 14.

f 1 Pete. 2. 9.

Thirdly, that by both Scripture and Reason it is apparant that there are some persons meerly as persons (without any cause or reason preceding in those persons why) that are elected and chosen of God from eternity from amongst men to be infallibly conveyed by faith unto salvation first by Scripture in the words of *Paul, For God hath not given us the spirit of fear, but of power, of love, and of a sound minde, who hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace which was given us in* Christ Jesus, *before the world began.* g Also again, *Blessed be the God and Father of our Lord* Jesus Christ

g 2 Tim. 1. 7,9.

Christ *who hath blessed us with all spiritual blessings in heavenly places in* Christ *according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love, having predestinated us unto the adoption of children by* Jesus Christ *to himself, according to the good pleasure of his will, to the praise of the glory of his grace wherein he hath made us accepted in the beloved.* h

h Ephes.1.3, 4,5,6.

From these testimonies it is to be noted:

1. Here are persons said to be elected of God.

2. They are chosen to salvation.

3. They are fore-appointed to the adoption of children by *Jesus Christ*.

4. The time of this choice was before the foundation of the world.

5. They are in time accordingly called with an holy calling into union with *Christ*.

6. This calling and election is not according to our works, but according to Gods own purpose and grace.

7. God gives unto all such chosen persons his holy Spirit, not of fear, but of power, of love, and of a sound mind, by which he makes them accepted in the beloved *Jesus*.

8. These gifts of grace are not any reason or causes of election, but fruits and infallible effects of their election unto salvation.

Secondly, nor is this Truth less approvable by sound reason, in as much as all men since the Fall are enemies in absolute unto saving grace and the means thereof, *i* as the Scriptures quoted in the Margin do prove.

i John 6.44, 64,65. 1 Cor.2.14. John 3.19.

Now in this case for God by the omnipotency of his power to exercise his providence so, according to prerogative wil, that such and such particular persons as rebellious to saving grace, as any other shalbe overcome by it, and brought in subjection to it, and others left in their own voluntary rebellion still, is no other than a demonstration of the glory of his grace and mercy upon such vessels of mercy as are onely such by his mercy, in singling them out and preparing them unto glory, when they could do nothing in and towards the preparing themselves thereunto, & a declaration.

tion of the glory of his true justice upon all other that are of their own inclination voluntary contemners of his rich grace and mercy in their just condemnation for the same. In all this is as much true reason, as is for a Potter to make of one piece of Clay one Pot to drink in and another to piss in, which thing in the Potter no man ever complained against; therefore no man ought but to conclude the other every way as reasonable. *a*

a Rom. 9.21, 22,23.

Besides thirdly, to conceive God to chuse men upon a foreseen faith is to suppose something in the person as proceeding from the person, whereby he came to believe, whereby he caused his election, then is not *Election of grace*, as *Paul* saith, *b* then is not God to have all the praise, man is to have some, contrary to *Paul's c* Divinity.

b Rom.11.5, 6,7.

c 1 Cor.1.29.

And fourthly, the non-existency of persons from eternity, doth no more hinder their election from eternity in a personal consideration; then the non-existency of the qualifications of those persons doth hinder their election from eternity in a specifical consideration; therefore this Exception was frivolous in Mr. *Goodwin*.

And therefore lastly, I say either God hath determined to bring his elect to salvation by faith with the greatest certainty that can be, or else there is some incertainty of the salvation of Gods elect; now to assert the last is to make God unstable in his counsels and decrees; therefore the Saints that appear to be elect cannot fall away from God either totally or finally.

He in *Section* 28. saith, *A fourth Argument is taken from the intercession of* Christ *and pleaded thus, Whatsoever* Christ *prayeth for unto the Father shall certainly be granted unto him and done, but* Christ *prayeth for the perseverance of all true believers, as appears by his Prayer for* Peter *in this kinde. c Ergo*, he answereth:

c Luke 22.32

First, to the major *by granting it rightly understood with some such explication as whatsoever* Christ *prayeth for unto the Father shall certainly be done, viz. so or after such a manner or upon such terms as* Christ *in his Prayer intended, not simply or absolutely, as the words of the Prayer may sometimes seem to import.*

And

And therefore secondly, to the Scripture cited for proof of of the major *Proposition*, And I know that thou hearest me always. d

d Luke 11.42

He answereth, *That* Christ *knew and doubted not but God the Father had formerly and would still accordingly answer and gratifie him in every thing according to the true intention of his Prayer; he knew that what he prayed for absolutely, God the Father would absolutely grant and do and what he prayed for, under a reserved exception or condition, that he would also grant and do onely so far forth; and therefore to the* minor *Proposition.*

He answereth, *First, concerning* Christ's *praying for* Peter, *that his faith might not fail, that from hence it followeth that therefore* Peter's *faith was in danger, and might have failed, had not* Christ *interceded for him, and consequently that God had not absolutely decreed the perseverance or non-failing of* Peter's *faith, or the faith of any other man, otherwise what efficacy can we ascribe to* Christ's *Prayer; or how can it be known whether* Peter's *faith were preserved by* Christ's *Prayer or Gods decree,*

Secondly, he saith, *neither can it be proved that* Christ *prayed that* Peter's *faith should never fail totally, but onely that it might not fail upon that particular and sore temptation, which he knew would soon after come upon him.*

Thirdly, he saith, *if it be by the virtue and efficacy of* Christ's *Prayer for* Peter's *faith, that the faith of true believers can never fail, then was the faith of all true believers before this Prayer made by* Christ *obnoxious to a failing.*

Fourthly, he saith, *nor is it clear from the tenour of* Christ's *Prayer, that he prayed against the total failing of* Peter's *faith, but onely that* Peter's *yielding to or being overcome by the temptation might not hinder him from the recovery of it by repentance, and that* Peter's *faith did fail totally seems probable from* Christ's *words to him,* When thou art converted, strengthen, *&c. men are not said to be converted from a lesser to a greater faith, but from unbelief to faith, and besides that,* Peter *upon the denying of* Christ *was in the condition of those that shall be be denied by* Christ *at the last day,*

day, untill his repentance is evident from Matth. 10. 33.

Lastly, he saith, *evident it is that as his temptation was peculiar and singular, so was also* Christ's *Prayer upon that occasion for him particular and singular.*

To all which I answer, First, it seems that no efficacy may be ascribed to *Christ*'s Prayer, unless he prayed for something that God had not formerly decreed to grant, so that all efficacy in Prayer is onely when it effects in God some new decree; this appears indeed to be Mr. *Goodwin*'s Divinity, so that God must be conceived to alter, change and renew his purposes and decrees, as often as any Prayers are made unto him, unto which any efficacy may be ascribed; but this conceit supposeth God such an one as hath always need to bethink himself what is meet and fit to be done unto men according to the several kindes of Prayers that *Christ* and his members do make unto him; but this idolatrous fancy is not meet for *Christians*, neither I hope will be taken for any good answer, to hinder the Doctrine of the final perseverance of the Saints; for that the Truth is that *Christ* did not pray with any such intention, to work or effect in God any such new decree of preserving *Peter*'s faith from failing, but for confirming and encouraging of himself and *Peter*, and all other Saints and lively members of *Christ*, upon the like occasion, in the true faith and confidence of Gods gracious preserving them from total failing in their faith in the hour of temptation, according to his former decree and promise made to every of his Saints, as is plentifully formerly proved; for as much as it is indeed unlawfull for any man, yea or for *Christ* himself to pray absolutely for any thing but what may be known to be already determined to be done and accomplished by God according to his promise; for that all absolute Prayers that are lawfull are grounded upon Gods absolute promises onely and alone, without which they cannot be made in faith; nor is it needless, but needfull that such Prayers be made, notwithstanding God hath already decreed and promised before the accomplishment of the thing, considering our faith is weak in the promises, and Prayers are means to help our faith, and are also decreed of God, and their answers also according to the promise.

And

And hereupon it followeth, that we shall ascribe the non-failing of *Peter*'s faith and also of every other true Saint both to the decree and promise of God, and to *Christ*'s Prayer grounded thereupon, for the true and compleat accomplishment thereof. And therefore,

Secondly, evident it is that *Christ* prayed that *Peter*'s faith might never fail totally, although it is not nor may be denied that the sore tentation that was suddenly to follow was the special occasion of that Prayer, for so much as the exercise of Satans power was then most prevalent, yet notwithstanding seeing Satans malice and endeavours to cause *Peter*'s faith to fail was continued, there is no reason to suggest, but the efficacy of *Christ*'s Prayer continued as beneficial to the support of *Peter* against Satans malice and power; neither hath what Master *Goodwin* allegeth against it the strength of a little childes finger to take it off.

Nor is his third Exception of any greater force, considering that it is very weak to say that *Christ*'s Prayer had no virtue or efficacy before it was made, or that *Peter* or no other Saint might expect preservation from God from failing in their faith before that time; we know the benefit of *Christ*'s Death and Resurrection had efficacy from the days of *Adam* hitherto, yet it was not accomplished till after this Prayer made for *Peter*; and therefore so likewise had his Prayer efficacy for *Peter* and all other persons of like kinde, even so long before the Prayers themselves were made, being onely part of the fore-ordained intercession of *Christ*; and hereupon it followeth therefore that although it is possible for the faith of *Peter* and other Saints to fail as touching the nature of the thing and the second causes to produce it; yet in as much as the virtue and efficacy of *Christ*'s Prayer in order to Gods absolute decree and promise obstructeth the same; hence it becomes impossible that the faith of *Peter* or other Saints should ever totally fail; and therefore,

Fourthly, as clear it is that as *Christ* prayed that *Peter's* faith might not fail him, so it is as true that *Peter*'s faith did never totally fail him; and it is ridiculous that Mr. *Goodwin* gives in for exposition, namely, that the meaning should be

onely that *Peter's* yielding to or being overcome by the temptation might not hinder him from recovery of his faith again by repentance; for if it did totally fail him, why then it did fail, and Satan obtained his desire, and *Christ* obtained not for *Peter* what he promised to him, which was, that he would pray for him that his faith should not fail him; and therefore questionless it did not totally fail him: neither is it true that *Peter* recovered his faith by repentance, seeing it was faith in *Peter* that produced and brought forth repentance in *Peter*, *without which it was impossible for him to please God*, *a* by his repentance; *for whatsoever is not of faith is sin*; *b* but *Peter* with his repentance was acceptable; therefore it did proceeed from faith in *Peter*; and therefore *Peter's* faith did not totally fail him; and therefore conversion here spoken of is but onely the recovery of his former exercise and strength of faith which onely seemed to fail, or did onely fail in some degree, but not totally: neither doth *Matth.* 10. 33. prove *Peter* to be in a present condition of one that shall be denied by *Christ* at the last day, by his denial of *Christ*, for as much as *Christ* there speaks not of such a denial as proceeds from weakness of faith, as *Peter's* was, but such a denial as argues and concludes the person wholly void of faith, and are wholly *ashamed* of *Christ* and of his *words before this adulterous and sinfull generation*; *c* such a kinde of denial was not *Peter's*; and therefore, he though weak yet not totally void of faith.

a Heb. 11. 6.

b Rom. 14. 23

c Mark 8. 38.

And fifthly and lastly, therefore although *Christ's* Prayer for *Peter* was particular upon some particular occasion, yet it is a publick example and of a general nature; and therefore like as Satan desired to have *Peter* that he might sift him as Wheat, so the common *Adversary* to all the Saints *the Devil as a roaring Lion walketh about seeking whom he may devour*, *d* and desireth to have any of them that he might sift them as Wheat; and therefore like as *Christ* prayed for *Peter* that his faith might not fail him, so likewise *Christ* prayed for all that shall believe in him, *that they may be made perfect in one*; *e* and therefore the Argument of *Christ's* Prayer for *Peter* and the rest of Saints is authentick to prove their final perseverance in the grace of God.

d 1 Peter 5. 8.

e John 17. 20, 23.

He

He in *Section* 32. saith, *A fifth Argument is drawn from the intercession of* Christ *at the right hand of God for his Saints*, Who is he that condemneth? it is *Christ* that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us, Who shall separate us from the love of *Christ?* f

f Rom. 8. 34, 35.

So again, Christ entered into Heaven it self to appear in the presence of God for us. g

g Heb. 9. 24.

And since, He ever liveth to make intercession for them. h

h Heb. 7. 25.

From hence it is thus argued, if those for whom Christ *intercedes at the right hand of God may fall away from their faith, so as to perish, then is the intercession of* Christ *ineffectual and insufficient to preserve them, but the intercession of* Christ *is not ineffectual.*

He answereth, *First, it's no where affirmed that* Christ *intercedes for the preservation of the Saints in their faith, but onely as such or continuing such, that no accusations may be heard against them, that no afflictions may cause any abatement of Gods love towards them, that God will protect them under them against interposers of any creature whatsoever to the contrary: for that demand,* [*Who shall separate us from the love of* Christ?] *is not meant of separating us from that love wherewith we love, but from that love wherewith* Christ *loved us, namely, as we are Saints and abide in his love by keeping his Commandments,* i *neither is it to be conceived as if sin could not unsaint men and separate them from the love wherewith* Christ *sometimes loved them,* Isa. 59. 2.

i John 15. 10.

Secondly, were it granted that part of Christ's *intercession for his Saints is that their faith may never fail, yet the meaning hereof would not necessarily be that no sin that shall or can be perpetrated by them might cause them to make shipwrack of their faith; for should not* Christ *hereby become a Minister of sin?* i *for wherein can it lightly be imagined that* Christ *should become a Minister of sin, rather than by interceding with his Father that such and such men, how vile soever, when murder, incest, drunkenes, adultery, dissembling, denying of* Christ, *have been found committed by this sort of men; yet that* Christ *should be supposed to intercede, that in*

i Gal. 2. 17.

 case

case they fall sometimes into them, that they may not be wholly overcome by them, or continue in them, so as not to recover themselves any more; if so, then doth not Christ *intercede for the preserving of his Saints from sin, simply no not from the greatest and foulest, but onely so far as they are absolutely inconsistent with their salvation.*

Here first, I would know where the Scripture breatheth such a Doctrine or conceit?

Secondly, the end or intent of the intercession of Christ, *being the same with his Death for the Saints, in the present place in question; now certain it is that the adequate end of* Christ's *dying for his Saints, as to matter of sanctification, was not to redeem and preserve them onely from high misdemeanours, but from all manner of sin.* k

k Titus 2.14. 1 Peter 1.18, 19.

I answer, First, evident it is, and I think will not be denied by Mr. *Goodwin*, that *Noah* and *Lot* notwithstanding their drunkenness and incest, and *David* notwithstanding his adultery and murder, *Peter* notwithstanding his denial of *Christ*, and after dissembling with *Barnabas* also, but they were all Saints and eternally saved, and also that they were saved by means of the intercession of *Christ*, what then will it follow now that *Christ* is the Minister of sin by interceding with his Father that such vile, abominable men, may yet be precious in his sight, and receive a crown of righteousness from his hand: or how will Mr *Goodwin* qualifie this? Shall we suppose the Ministry of *Christ*'s intercession to be more free from stain or pollution, by conceiving these sinners by these sins to fall totally from their faith, than that *Christ* should intercede simply and absolutely for their perseverance in their faith? Surely it will never be made apparent to Reason, that the same sins of the same persons, can more pollute *Christ*, interceding simply and absolutely for their perseverance in their faith, than for him to intercede for them as persons totally thereby fallen from their faith; therefore Mr. *Goodwin*'s wisdom in conceiting *Christ*'s interceding for the perseverance of the faith of the Saints to be polluted by the sins of those Saints is turned into folly.

Secondly, as ridiculous is his Assertion in saying, Were it granted

granted that part of *Christ*'s intercession for his Saints is that their faith may never fail, yet the meaning would not be that no sin might cause them to make shipwrak of their faith; for what plainer contradiction can be uttered or spoken, multitude of words will not hide the contradiction from ingenious minds.

Nor thirdly, doth he make the Apostle *Paul* to speak at any better rate than himself, in affirming *Christ* to intercede for the perseverance of the Saints, namely as such or continuing such, that is, as if it should be said, as long as the Saints do continue Saints, so long *Christ* intercedes for them that they may continue Saints; an excellent efficacy certain it is that Mr. *Goodwin* ascribes to the intercession of *Christ*, just as much as comes to nothing at all, nor doth the distinction after made by Mr. *Goodwin* take off but confirm this, where he makes the Apostles demand, *Who shall separate us from the love of Christ*? not meant of the love of men to *Christ*, but of *Christ*'s love to men, namely, as Saints and *abiding in his love by keeping his Commandments*; where it's evident that Mr. *Goodwin* makes *Christ*'s love no other than dependent upon mens love to *Christ*, and as long as that continues *Christ*'s love to them continues and no longer; hereupon it follows that Mr. *Goodwin* prosecutes his worthy Argument, that so long as men continue Saints by keeping *Christ*'s Commandments, so long *Christ* loveth them, and intercedeth for them, that they may continue Saints, a worthy piece of non-sense in the close; and yet such as Mr. *Goodwin* endeavours to fasten upon *Paul* and the intercession of *Jesus Christ*.

Nor is this more non-sensical than it is erroneous, for if *Christ*'s love to men be no otherwise than upon their love to him, and keeping his Commandments, then is it not a gracious love but a mercenary affection bought and procured by mens love to *Christ* and keeping his Commandments, which are works from men, not grace from *Christ*; and this Mr. *Goodwin* endeavoureth to prove from *Isai* 59. 2. for that iniquities will separate between men and their God; what is become of *Redemption Redeemed* now? or is it not by this Doctrine buried in perpetual forgetfulness? where is *Christ*'s Death, Re-

surrection

surrection and intercession become? for what was it, or for whom the Apostle saith, *If Righteousness come by the Law* (that is, keeping the Commandments) *then* Christ *is dead in vain*. a

a Gal. 2. 21.

And again, *If there had been a Law given* (or keeping the Commandments) *which could have given life, verily Righteousness should have been by the Law. But the Scripture hath concluded all under sin, that the promise by faith of* Jesus Christ *might be given to them that believe*. c Therefore not that sin should make a separation between believers and their God: therefore the iniquities spoken of by *Isai*, were the iniquities of such as trusted in their own works, and did not believe in *Christ*, as is plain in *vers. 6. Their webs shall not become garments, neither shall they cover themselves with their works*: which proves that it was their endeavour as it is now Mr. *Goodwin*'s to perswade men to love *Christ* and keep his Commandments, and to trust in the same for *Christ*'s love to them, and so long they may believe and trust that *Christ* will love them, but no longer; but this is indeed to make *Christ* a Minister of sin according to *Paul*'s sense; for if Saints that believe to be justified and saved onely and alone through the passion of *Christ* be liable still to perish through sin for want of keeping the Commandments, then it must needs follow, that we are made sinners through *Christ*, and so *Christ* is the Minister of sin.

c Gal. 3. 21, 22.

The case standing thus, let us set down this Proposition, Every one that believeth in the Lord *Iesus Christ* is a sinner, and guilty of eternal death, if he keep not the Commandments, and live without sin.

The holy Scripture saith, *Whosoever believeth in* Christ *hath eternal life, perisheth not, is not condemned, but is passed from death to life*. d

d John 3. 16, 18, 36. John 5. 24.

But contrariwise M. *Goodwin* saith, *He that believeth in the Son of God hath no eternal life but by keeping the Commandments, and continuing without breaking any of them; For* saith he, *sin will unsaint men, and separate between them and God*. Thus *Christ* is a destroyer, and murderer, and Minister of sin; and *Moses* the onely Saviour by his Law; and if the

Law

Law and works of men justifie, then do not faith in *Christ* justifie; and if *Christ* do not justifie, but send men to their works and qualities to be justified, then do *Christ* condemn till our works and qualities do justifie; if *Christ* do condemn, then is he a Minister of sin, of wrath, and of death everlasting, then is not *Christ* a Justifier and Saviour, but *Moses* onely, who teacheth such Laws and requireth such duties, the performance whereof onely saveth and justifieth.

But contrary to this *Paul* saith, Christ *was made sin for us, which knew no sin, that we might be made the Righteousness of God in him*; f *and to him that worketh not, but believeth in him that justifieth the ungodly, his faith is counted for Righteousness*; g *and that we are justified by faith without works*. h

f 2 Cor. 5. 21.
g Rom. 4. 5.
h Rom. 3. 28. Gal. 2. 16.

Moreover evident it is, good works do not make a good man, but a good man maketh and worketh good works; for as is the Tree such is the Fruit; good Fruit maketh not a good Tree, but a good Tree bringeth forth good Fruit: now a man is not made good by doing of good works, but is first good before he doth good works: no man is good without the indwelling presence of the holy Spirit of God; and no man hath the indwelling of the holy Spirit of God but by faith in *Jesus Christ*. Now therefore it followeth, a man must have faith in *Christ* before he can do a good work: this Rule is observed *Heb.* 11. where the Apostle mentioneth many famous and worthy works wrought by the Patriarchs, he saith, They were performed by faith: hence it followeth, faith is not grounded upon works, because the power of working proceeds from faith: he place therefore in *Joh.* 15. 10 describes the person who it is that abides in *Christ*'s love, not the cause or thing by which the love of *Christ* was retained.

And therefore lastly, as the end of *Christ*'s death for his Saints as to matter of sanctification, was to redeem or preserve them from all sin as well as high misdemeanours, so neither was the Death, Resurrection, nor Intercession of *Christ* ever intended in the matter of sanctification and preservation from lesser or greater sins one or other, that that should be it in us that should be the ground of our faith of *Christ*'s love to us;

and

and therefore as the begining of the love of *Christ* was free in *Christ* to make of sinners saints without any cause in those saints, so is the same love of *Christ* as free in the continual intercession for the continual perseverance of the same saints in faith and grace unto glory, without any cause in the same saints at all; and therefore as nothing in the saints did cause *Christ*'s love towards them to begin or continue to them, so nothing in them can cause it to cease or make it ineffectual for them, and this is clearly taught in the Argument of *Christ*'s intercession by *Paul* in the present place in question thus, *Who shall condemn, it is* Christ *that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us? Who shall separate us from the love of* Christ? *Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword, nay, in all these things we are more than conquerours?* (not through our love to him, or keeping his Commandments) *but through him that loved us; for I am perswaded that neither death, nor life, nor Angels, nor* (Devils, which are) *principalities, nor powers,* (of the world) *nor things present, nor things to come,* (which are all sins that can be imagined that the saints shall be permitted to fall into) *nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in* Christ Jesus *our Lord;* and therefore they cannot fall so, as to perish. Thus then the Argument of *Christ*'s intercession for the saints remains clearly proving their final perseverance in the grace of God.

He in *Section* 35. saith, *A sixth Argument is this, Whatsoever true believers ask or pray for unto the Father in* Christ's *Name, especially being necessary to salvation, that they certainly and always obtain.* Joh. 16. 13. 1 Joh. 5. 14. *But they daily pray for constancy and perseverance in true faith as namely, when they pray unto God,* that he would not lead them into temptation, but deliver them from evil. *a Therefore certainly they obtain perseverance from him.*

Matth. 6. 13.

He answereth, *First, this whole Argument might be granted, for the question is not whether the perseverance of the Saints be a thing possible, but whether the Saints may*

not

not neglect such means which are necessary and proper for the obtaining or maintaining of it.

Secondly, when the minor *Proposition saith, that true believers daily pray for perseverance, &c. it doth in effect assert that which is questionable between the controverters for a proof of it self, and so it guilty of that infirmity in arguing which Logicians call* Petitio principii, *a begging of the question, for to say that the Saints daily pray in faith to God for perseverance, &c. is, being interpreted, to say, they will persevere, and so this Proposition is as doubtfull as the Conclusion it self, and proof is desired, and though it could be proved, yet*

Thirdly, the major *Proposition in those general terms is no Proposition of faith; for it is not sufficient for the obtaining of what they ask, that the Saints pray in the Name of* Christ *or in faith, that is, with a confidence of receiving; but further that they ask according to his will.*

Fourthly, though both Propositions were granted, yet would the Conclusion follow upon no other terms than perfection in this life, is proved by this Argument of the Perfectionists, whatsoever true believers pray for according to the will of God, that they shall certainly obtain according to the promises, John 16.23. 1 John 5.14.

But the Saints according to the will of God, and in order to his glory pray that his will may be done on Earth as it is in Heaven, that is, perfectly; therefore his will is done perfectly on Earth, and consequently perfection is actually attained in this life.

To all which I answer, First, that the Question is misstated by Mr. *Goodwin*; for the Question is not whether the Saints do neglect any means proper or improper, necessary or unnecessary, but whether any of the Saints do fall wholly and finally from their faith yea or no?

Secondly, neither is the *minor* Proposition guilty of any such infirmity of begging the Question, as Mr. *Goodwin* chargeth, considering there is no more urged by daily praying but this, that sometimes they do or have so prayed; but however to heal that infirmity, in case of the worst, there is good

 proof

proof for it, for *Paul* saith, *Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.* b

b Gal. 4. 6.

Also, *For ye have not received the spirit of bondage again to fear, but ye have received the Spirit of adoption whereby we cry Abba Father.* c

c Rom. 8. 15, 26, 27.

Likewise, The Spirit also helpeth our infirmities, for we know not what we should pray for as we ought, but the Spirit it self maketh intercession for us with groanings which cannot be uttered, but he that searcheth the hearts knoweth what is the minde of the Spirit, because he maketh intercession for the Saints according to the will of God.

And thus the *major* is also cleared in the third place, that it is according to the will of God that the Saints should absolutely pray to God the Father in the Name of *Christ* with an assured faith that he would not lead them into temptation, but deliver them from evil.

And therefore fourthly, the promises of God in Scriptures is the true sense of the will of God in the matter of our Prayers, but God hath no where promised in the Scripture to any man whatsoever, that he shall be enabled by God to do the will of God perfectly without any infirmity while he hath being in this life; therefore that is not the sense and meaning of that Petition; and therefore such a sense as absolute perfection in this life cannot be asked in faith; nor is it the meaning of *Christ*'s words, *Thy will be done here on Earth as it is in Heaven*; but on the other side, such a sense as this Argument holdeth is grounded upon Gods promises plentifully in the Scripture, and particularly in the words of *Paul*, *There hath no temptation taken you, but such as is common to man, but God is faithfull, who will not suffer you to be tempted above that you are able, but will with the temptation also make a way to escape, that ye may be able to bear it.* d

d 1 Cor. 10. 13.

This proveth therefore that such a sense may, ought and is the matter of the Saints Prayer, made according to the will of God, in the words mentioned in the *major* Proposition; therefore certainly they obtain perseverance from him: and thus is this sixth Argument grounded upon the Prayer of the Saints

authentick, clearly proving the Saints final perseverance in the grace of God.

He *Section* 36, saith, *A seventh Argument is this, They who certainly and faithfully be preserved and kept by* Christ *unto the end shall never either totally or finally miscarry or fall away; but all true believers are and shall be thus kept by* Christ. Ergo, *the* minor *is proved by these Texts of Scripture,* John 6. 37, 39. John 10. 27, 28, 29. John 13. 1. 1 Cor. 1. 8. Ephes. 5. 23. Jude v. 1. 2 Tim. 2. 12. Heb. 12. 2. 1 Pet. 1. 5.

He answereth, *If these words shall certainly and faithfully be preserved and kept by* Christ *unto the end, import no other preservation or keeping by him but what is meant in and can be proved from the Texts specified for proof of the* minor *Proposition, the* major *is denied, they who are kept by* Christ *in such a sense as the Scriptures affirm men to be preserved and kept by him, may possibly miscarry or fall away both totally and finally from their faith, namely, in case themselves shall not comport with* Christ *in his act of preserving or keeping them with their diligence and care to preserve themselves: nor do any of the Scriptures cited prove the contrary; the first place is* John 6. 37. *affirmeth that* Christ *will in no ways cast out him that cometh unto him, or that is coming unto him; but this proveth not, but that he that is on his way towards* Christ *may go back before he comes fully to him, nor that he that is come fully to him is in no possibility of departing from him, it onely proveth that there is not the least inclination in* Christ *to discourage any man whatsoever from coming to him, nor to deny entertainment or acceptance to whosoever shall come to him, and whilest he shall be willing to stay or abide with him. And elsewhere he perswades those that are come to him to abide in him, or with him, as* John 15. 4. *and threatens those who shall not abide with him,* John 15. 4. 6. Heb. 10. 38. *both which suppose a possibility of their departure from him, who at present are with him: and whereas* v. 39. Christ *saith, And this is the Fathers will that hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day: it is*

evident that he speaketh not of losing believers by defection from faith, but by death: besides if the place should be meant of losing by defection from faith, the losing of such could not be imputed to Christ, *but to themselves, who withdraw themselves from his custody.*

I answer, that Mr. *Goodwin*'s Exception against the *major* hath not the least colour or shew, for that all the Scriptures produced speaks not the least words of mens care and diligence to preserve themselves, but onely and alone of the work of *Christ*; and that supposition is meerly foisted, and overchargeth the Texts with that which they will in no wise take the least cognisance of.

For the first, *John* 6. 37, in these words, immediately before *Christ* saith, *But I said unto you, that ye also have seen me and believe not*, that is, seen me with their bodily eys: *All that the Father giveth me shall come unto me*, that is, believe in me: *And him that* (so) *cometh to me, I will in no wise cast out; for I came not to do mine own will, but the will of him that sent me; and this is the Fathers will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.*

From whence it is evident, that the power of any mans believing in *Christ* is onely and alone the gift of the Father.

Secondly, that it's the work and office of *Christ* to preserve all such persons in the faith unto heavenly glory, without loss or miscarriage; and this keeping is not committed unto the persons themselves, but to *Christ* alone, who in case they should be lost, *Christ* should fail of his work and office; but *Christ* is both able and faithfull to perform his work and office; and therefore no believer can fall totally and finally away from *Christ*.

True it is that *Christ* bids his Disciples *abide in him*, and all that are true believers do so; and *Christ* shews that those that abide not in the profession they make of *Christ* are wicked and persons of a different kinde than true believers; but this proves not in the least that *Christ* will suffer any true believer to fall totally and finally from him.

Concerning *John* 10,27,28, Mr. *Goodwin* refers his Reader

to what he hath said *Chapter* 10. *Section* 37. And I do also refer the Reader to my Answer thereof in *Page* 47. of this Book.

The next place is *John* 17.12. where *Christ* saith, *Those that thou gavest me have I kept, and none of them is lost*: and that *Judas* was none of those that were thus given by God to *Christ*, appears,

First, because all that were given to *Christ* did first or last believe in *Christ*; this is proved from what is above spoken from *John* 6. as also *v.*65. but *Judas* did never believe in *Christ*, *v.*64. therefore *Judas* was none of those thus given by God.

Secondly, the proper end why God gave *Christ power over all flesh* was *that he should give eternal life to as many as* God *had given to Christ*, *John* 17.2. but *Judas* was lost, being the son of perdition, and had not eternal life given to him by *Christ*; therefore *Judas* were none of those persons that were given to *Christ* by God. And hence it followeth that *Christ* having his power given him for no other end than to give eternal life to as many as are given to him by God; and also for so much as all that are given do thereby infallibly come to *Christ* and believe in him, it followeth that all that do believe in *Christ* are by him infallibly preserved from total and final falling from him unto eternal life, or else *Christ* faileth in the exercise of his power from the proper end for which it was given him of God his Father; therefore no believer can possibly totally and finally fall away from him, but must possess eternal life.

The two next places, namely, *John* 13.1. and 1 *Cor.*1.8. the Reader is by Mr. *Goodwin* referred to what he hath already said to the *Chapter* 10. *Section* 38. for the former and for the later to *Chapter* 10. *Section* 20. and to *Chapter* 11. *Section* 16. and to my Answer of the same places do I refer the Reader also *Page* 35. for the later. and to *Page* 48. for the former.

The next Scripture is *Ephes.*5.25. Christ *is the Head of his Church, and he is the Saviour of the Body.* It is also said, *that* Christ *loved the Church, and gave himself for it,*

that

that he might sanctifie it and cleanse it with the washing of water by the Word, that he might present it to himself a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish.

In which words true it is there is a similitude or likeness of a man with his wife, or of a head with his natural body, betokening so great a nearness between *Christ* and the Saints, but withall there is a dissimilitude, wherein *Christ* is found to excell both in grace and power.

First, in grace, he gave himself for it, and so did no man for his wife.

Secondly, the Saints are so his Church or Spouse, as that withall they are his Body, and he is the Saviour of it; and as the reason of the relation is wholly in and from *Christ*, so the reason of the salvation in and by the continuance of that relation is onely and alone from *Christ*; and therefore as in nature no loving husband will suffer his wife to abuse her self, or be abused by others, that can tell how to prevent it, nor any man suffer any member of his natural body to suffer any detriment that can prevent it; even so *Jesus Christ* who both can and will prevent the total and final falling away of his Saints which are his Church and members from him, is therefore called the Saviour of his Body; for if the safety of them did depend upon themselves, then so far forth were they their own Saviours, and so far forth as any of them did or do miscarry or perish, so far forth is not *Christ* their Saviour, but so far forth as they are effectually saved by *Christ*, so far forth is he their Saviour: and herein doth *Christ* differ and excell all natural husbands and heads, which cannot be called the Saviour of the body, but *Christ* alone; nor is any part of this work of salvation put upon the Church or Body, but is the work of *Christ* alone; therefore the preserving of the Saints from total and final falling away from *Christ* is the work of *Christ* alone by evidence of this Scripture.

The next place is *Iude v.1. To them that are sanctified by God the Father, and preserved in* Jesus Christ, *and called.*

From whence this is plainly deduced, if the Saints be wholly passive, and their preservation be compleated in *Jesus Christ*

by

by God who sanctifieth and calleth them, then no negligence in the Saints can or doth hinder them from being preserved; but the Saints are wholly passive, and their preservation is compleated in *Iesus Christ* by God, who sanctifieth and calleth them by evidence of this Text; for the word preserved notes out a continued act of God in *Christ*, to the called Saints, without any concurrence from themselves, whereby they differ in kinde from all those Professours of the Name of *Christ* which seek salvation and perseverance in their own performances, and against such creepers into the visible Church *Jude* doth exhort these Saints to contend earnestly for the Truth of this faith of Gods working all our salvation for us and in us against them that mingle their own comportment with *Christ*'s grace in the business of justification and preservation to salvation, as here Mr. *Goodwin* doth, which is indeed the greatest undervaluing of *Christ* and grace that can be, and apostacy from it, let the pretence be what it will; and therefore as it is true that *Iude* did reminde them of the example of Gods severity upon many unbeleving *Israelites*, even after he had delivered them out of the Land of *Egypt*; and likewise upon those Angels who kept not their first standings:

Yet these examples first, were but of unbelievers and proud Angels, not of any true believers falling from their faith.

And secondly, the end of setting down these Examples was not to terrifie them or make them fearfull of their own estate, but to comfort and direct them against those that crept into the Church unawares, shewing that in very deed they never were persons of any other kinde, whatsoever they did pretend then, those unbelieving *Israelites*, and proud Angels, and filthy *Sodomites*, are like *Kain*, *Balaam* and *Kore*, Enemies to the faith and grace of God, turning it into lasciviousness, and denying the onely Lord God, and our Lord *Jesus Christ* to be the onely Saviour, Justifier, Sanctifier and Preserver of his Saints, but swelling in the pride of their own performances; therefore they might comfortably and couragiously contend against them, not as being in danger to be overcome by them, or to be like them, but as certain to be preserved from them, and to prevail against them.

And

And thus whatsoever Mr. *Goodwin* hath excepted, the light of this Scripture remaineth notwithstanding, proving the Saints without any comportment from themselves to be preserved in *Iesus Christ* from total and final falling away from him.

He in *Section* 40. mentioneth the next Scripture in order, which is 2 *Tim.*1.12. where *Paul* saith, *I know whom I have believed, and I am perswadad that he is able to keep that which I have committed unto him against that day.*

I say, evident it is that what *Paul* committed to Gods keeping was done by the light and power of faith; the contrary therefore is errour and falshood; he therefore that will comport or share with God in his preservation or keeping, as Mr. *Goodwin* teacheth, doth contrary to *Paul* in this place, manifesting distrust, as if God were negligent or impotent in his preservation, unless he look after it himself; but *Paul* committed it wholly to God, and so doth every true Saint, and looks not after it himself, knowing him every way able to keep him without his own comportment.

The distinction that Mr. *Goodwin* puts between faith and the soul is frivolous, considering that God keeps the soul no otherwise in the state of salvation than by keeping and preserving it in the faith.

Besides, this keeping *Paul* speaks of is not onely against the power of Satan and the world, but also against all sinfull corruption in mans own heart, which *Paul* was no way able to repress or conquer by his own power: *a* therefore *Paul* committed this work onely and alone to the power of God.

a Rom.7.18.

And hence it followeth, that this being committed into Gods hands he is both so able and so faithfull, that in case any of the Saints or *Paul* himself, should through corruption seek to draw back their own preservation into their own hands, God will not suffer it, nor shall they be able to destroy themselves, as Mr. *Goodwin* endeavours and perswades them to do; and therefore hereby it doth appear against whatsoever Master *Goodwin* hath excepted, that the light of this Scripture is not eccentrical, but pertinent to prove that God by *Christ*, so certainly and faithfully keeps his Saints to the end, that

they

they can never totally and finally miscarry or fall away.

The next place is *Heb.*12.2. where *Christ* is stiled *The Authour and Finisher of our Faith.* And that is not onely of the object, but also of the work or grace of faith in the hearts of his Saints; for as *no man knoweth or believeth in God the Father but he to whom the Son will reveal him,* b so doth Christ *by his Spirit quicken whom he will,* c and it is his proper office and work *to keep them from being lost, and to preserve them that are quickened to everlasting glory;* d and therefore as when *he ascended into Heaven he gave gifts of the Ministry of Apostles and Prophets, &c. for the perfecting of the Saints, and building up of his Body in the unity of the grace of faith and perfect knowledg of the Son of God unto a perfect man, and unto the measure of the stature and fulness of* Christ; e so likewise did he *send the Comforter, even the Holy Spirit of Truth into their hearts, to comfort and perfect the work or grace of faith in the finishment thereof.* f

b Mat. 11. 27.
c John 5.21.
d John 6.37, 38,39,40. John 17.2,12.
e Ephes.4.11, 12,13.
f John 14.16, 17,21. Gal.4.6,7. Rom. 5.5. 1 Cor.2.12.

Therefore the light of this Scripture appeareth also against what Mr. *Goodwin* hath excepted, proving that *Christ* doth certainly and faithfully finish and perfect the faith of his Saints, so as they shall never totally or finally fall away.

To the last Text 1. *Peter* 1.5. which Mr. *Goodwin* referreth his Reader to what he hath said *Chapter* 10. *Section* 18. to my Answer, whereunto I also refer the Reader *Page* 43.

He in *Section* 40. mentioneth an eighth Argument thus, *They who are sealed in their hearts by the Holy Ghost that they shall certainly be saved, can neither totally nor finally lose their faith, but all true believers are thus sealed.*

Ergo; *for proof of the* minor *these Scriptures are produced,* 2 Cor.1.21. Ephes.1.13,14. Ephes.4.30.

He answereth, *That sealing is onely such, the continuance whereof depends upon the continuance of the faith of the sealed, and so hath no certainty of its continuance, but onely the continuance of the said faith: this appears in that the Apostle saith,* In whom after ye believed ye were sealed with the holy Spirit of promise also; *for that otherwise it were contrary to many Texts of Scriptures threatning Apostates and evil doers with the loss of Gods favour, and inheritance, and*

the

the like, such are Heb.10.26,27. v.38,39. Ezek.18.24. Ephes.5.5,6. 1 Cor.6.9,10.

Lastly, else the Apostle had strangely prevaricated with that most serious admonition, wherein he addresseth himself unto them afterward. Ephes.5.5,6.

Answer, First, it is true, none have the Spirit as the earnest of their salvation sealed to them but believers.

But secondly, every such person as *he hath given the spirit to bears witness with his soul that he is the childe of God;* g so it is the office and work of the same holy Spirit to be a seal and earnest pledg, confirming and assuring every such person that they shall continue in the same faith by the power of the same spirit untill they have the inheritance it self *of the purchased possession*, of which it is a seal or earnest Peny. For as the first presence of the Spirit in the soul of a believer is it by which the regency and dominion of sin, and of the flesh, and enemies of faith are quelled and vanquished in the same soul, so it is an assurance, seal, earnest and certainty of its continued presence, vanquishing the power of the flesh more and more, and increasing of the *work of faith with power*, a which is therefore called *the Spirit of Faith*, b and *the Spirit of power, of love, and of a sound minde*, c which God gives to his Saints, and put into their hearts for this very end and work; d for as no man by any power or strength in nature or wisdom in the flesh can know or attain to faith in *Christ*, e even so can no power or strength proceed from any man from nature or the flesh for the continuance of the same faith, when it is sealed in the soul of man; wherefore either the Saints must receive assurance and certainty sealed unto them of the continuance of faith; from the continued power and presence of the same Spirit, or else it is no earnest or security of the Inheritance at all unto them; but it is a security to the Saints, for they are *established* thereby in *Christ*, and *sealed unto the day of redemption*, and it is the *earnest of their inheritance in the purchased possession*; therefore it is a seal and assurance of its own continued power and presence in the continuance of faith in the Saints; for this is the onely reason why the Saints through Jesus Christ *have access by faith*

g Rom.8.16.

a 2 Thess.1.11.
b 2 Cor.4.13.
c 2 Tim.1.7.
d Ezek.11.19 ch.36,26,27.
e 1 Cor.2.14. Rom.8.7.

in

in that grace wherein they stand and rejoyce in hope and in troubles, which work patience, experience and hope, with an holy boldness, *Because the love of God is shed abroad in their hearts by the Holy Ghost which is given unto them*: f neither is this contrary to any other Scriptures, nor do any of the Texts mentioned by Mr. *Goodwin* oppose this, considering the persons mentioned in those places never had the sealing work of the Spirit in any of their hearts; this is plainly proved in one of the Texts by him produced, namely, *Heb.* 10. *v.* 39. where the Apostle saith, *But we are not of them who draw back unto perdition, but of them that beleive to the saving of the soul*; where it plainly appears, that drawers back do differ in kinde from believers, and never did truly believe: nor doth this prevaricate any thing the Apostle wrote after in *Ephes.* 5. 5, 6. for as much as the Apostle asserts this to be the condition of those *Gentiles* that were without the Church, as being children of unbelief, and therefore would not have the Saints to keep company with them, *v.* 7. 11, 12.

f Rom. 5. 2, 3, 4, 5.

Besides secondly, no one sinfull action of any of these kindes mentioned denominates a person, but the dominion of any such action by a Trade in the same.

Besides thirdly, there may possibly and many times is even in the true Church, hypocrites, that onely make the outward shew of Religion a cloak for to cover all such vile abominable wickednesses unto whom such sentences as these mentioned do properly belong. Therefore notwithstanding any Exception made by Mr. *Goodwin* the clear light of these Scriptures remains proving that all true believers are so sealed in their hearts by the holy Spirit of God of the certainty of their salvation as never to fall totally and finally away from their faith by which they possess the same.

He in *Section* 44. saith, *A ninth Argument consists of such Scripture similitudes wherein true believers are resembled to such things which seem to import the certainty of their perseverance, as namely* Psalm 1. 3. *they are compared to* a Tree planted by the Rivers of water, that bringeth forth his fruit in his season, whose leaf also shall not wither, and whatsoever he doth it shall prosper, *&c.* *Matth.* 7. 24, 25.

to a wise man *that* built his house upon a rock, *so that although* the rain fell, and the floods came, and the windes blew and beat upon the house, yet it fell not, *Luke* 8.8. *to* seed that fell upon good ground, which sprang up and bore fruit an hundred fold.

He answereth, *First, generally, that these nor any other Scripture do evince that any who have been Saints must necessarily be such at this day, and cannot possibly degenerate into any other kinde of men for ever.*

Secondly, he saith, *that the comparison of a man delighting in the Law of the Lord*, Psalm 1. *to the Tree there described, doth not suppose that he can never cease delighting in his Law, but that as the wicked that are threatned in Scripture absolutely with destruction do many times prevent the same by repentance*, g *even so the godly who have salvation and blessings absolutely promised do come to lose the same by apostacy: so* Matth.7.25. *is not to be understood such a person who at present and for a time after do the sayings of* Christ, *in case he do after otherwise, and continue not to the end, as these Scriptures prove.* h

And for that of Luke 8.8. *it is not said, they which hear the word with a good and honest heart, but who having heard the word keep it in a good and honest heart, and that so as to bring forth fruit with patience.*

To all which I answer, that the whole scope and force of these Scriptures is to declare the blessed condition of Saints by describing the nature of the grace which they are endued with in the perpetuity and constancy of it.

From which consideration it followeth, that if it were possible for the Saints to degenerate into any other kinde of men than Saints, then can there no sense at all be given of the places; but it were impious to imagine the holy Spirit of God to speak without sense; and therefore grace in the Saints is perpetual and constant, and not possible to decay totally and finally; and therefore although the wicked may be changed by a greater power than what excerciseth dominion in them at present, yet the Saints cannot, because the spirit that ruleth in them is the greatest power, and therefore there is not a greater

g 1 Cor.6.9. 10. Heb.13.4.
h 2 John v.8. Matth.24.13. Gal. 5.7. Gal.3.4. Gal.3.1. Gal.5.4.

to

to change them. As for the places Mr. *Goodwin* allegeth by way of exception, I will consider of them.

The first is 2 *Iohn* v. 8. which saith, *Look to your selves, that we lose not those things which we have wrought, but that we may receive a full reward.* This is as if *Iohn* should have said, as indeed he doth before and after, *Deceivers are come who deny* Christ *to be come:* wherefore either we are Saints in truth or onely in shew; if grace be not constant it is not true, but onely seeming, *For he that abideth not in the Doctrine of* Christ for the future, *hath not God* at present; and *He that abideth in the Doctrine of* Christ for the future, *He hath both the Father and the Son i* at present; this is but a confirmation of what I said before. i Vers. 9.

The same consideration is of *Matth.* 24. 14. *But he that shall endure to the end the same shall be saved*; for that is not true grace that is not persevering grace.

And so is the places in the *Galatians* to be understood; and therefore he that doth not *having heard the word keep it in a good and honest heart, and* that so as *to bring forth fruit with patience,* was never the good ground spoken of by *Christ*, by which it is plain, and these do prove that true grace in the Saints is perpetual and constant.

To which may be added *Ier* 17. 7, 8. *Blessed is the man that trusteth in the Lord, and whose hope the Lord is, for he shall be as a Tree planted by the waters, and that spreadeth out her fruits by the River, and shall not be seen when heat cometh, but her leaf shall be green, and shall not be carefull in the year of drought, or restraint, neither shall cease from yielding fruit.*

The true scope of this Scripture together with the other proveth that the blessednes of that man who trusteth in the Lord, and whose hope the Lord is at present consisteth in this that his condition is perpetual and constant in the same for ever; and as *Psalm* 1. 3. saith, *Whatsoever he doth shall prosper.*

He in *Section* 47. saith, *A tenth Argument is built upon such Scriptures which testifie that such as do not persevere, but make either a total or final defection from the faith*

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were never true believers, or by a true faith ingrafted into Christ; *the Scriptures produced to justifie this account are* John 8.31. 1 John 2 19. Heb. 3.6,14.

He answereth, *First, in general three things.*

First, there is no good consistency of sense to say, They fall away from faith who never were true believers, if from a temporary or superficial belief of the Gospel, then such a faith is it wherein they are exhorted and charged to persevere: now that the Holy Ghost should perswade men to continue in a faith which worketh not by love, or which will certainly fail, imports a kinde of impious contradiction.

Secondly, if this were all the apostacy mentioned in Scriptures, namely, from a false, hypocritical, dead faith, the sin of apostacy would not be a sin of that deep demerit, which the Scripture declareth it to be, nor hath God any reason to say, His soul shall have no pleasure in such men.

Thirdly, it's no where to be found in Scriptures that apostates were never true or sound believers at any time: and in particular he saith, *that these words in* John 8.31. *do not imply that in case they should not continue in his words for the time to come, it would argue that they were not his Disciples at present, but that they could not approve themselves Disciples of his upon those excellent terms; for that they were his Disciples at present is evident from the words before,* Then said *Jesus* to those *Iews* who believed on him; *therefore they were his true Disciples.*

Secondly, for those Heb. 3.6,14. Whose house we are, if we hold fast the confidence and the rejoycing of that hope firm unto the end. *Also,* For we are made partakers of *Christ* if we hold the begining of our confidence stedfast unto the end. *The meaning is not as the rigour of the letter seems to hold forth, as if their being the House of God depended upon their future being of what for the present they were, no nor yet as if their future perseverance would declare that their present estates or standing in the faith was good, for they whose faith is weak and not able to justifie, &c.*

Thirdly, to those words 1 John 2.19. They went out from us, but they were not of us; for if they had been of us, they would

would no doubt have continued with us; but they went out that they might be made manifest they were not all of us. *There is no such thing so much as supposed, as that they who once truly believe must of necessity always persevere believing; for that the Apostles scope being to caution them against those* Antichristian *Teachers that were abroad in the world, lest they should be seduced by them, it had been very incongruous, and enough to blunt, if not quite to take off the edg of such a caution, so immediately to subjoyn such a Doctrine; from whence they might conclude that it was a thing impossible for them to be seduced, at least to the making shipwrack of their faith; besides that it was not a thing impossible for them to be thus seduced, is fully evident from* v. 24. Let that therefore abide in you which you have heard from the begining, if that which you have heard from the begining shall remain in you, ye shall also continue in the Son and in the Father. *If there had been an impossibility either that the word which they heard from the begining should not have remained in them to the end, or that they should not have continued in the Son, doubtless the Apostle would never have subjected the former into question, nor suspended the later upon the taking place of it, both which are manifestly done by him in the said words.* Thus far he.

I answer, First, if it be good to seem to be good, it is better to be good; if it be good to profess faith, it is better to be a true believer; wherefore seeming goodness or seeming faith is never blamed, but want of what men seem to be, that is onely blamable; wherefore when men profess faith, they are judged of by the object thereof, in conceivment they are what they ought to be, considering if any thing be defective it's not in their profession, but in themselves, that are not indeed and truth what they profess themselves to be: whereupon men are taken for granted in order to their profession, and are accounted of according to what they profess themselves to be; and accordingly do the Churches judg and the holy Scriptures speak; and the reason is, because men must judg according to what appears to ground their judgment upon; and when persons and things appear well, they ought to judg well.

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Hereupon the Church of the *Hebrews* are exhorted, *To consider the Apostle and High Priest of their Profession* Christ Jesus, *a* and *to hold fast their Profession*: *b* and yet it may possibly be, men may be otherwise than what they profess of themselves; *c* wherefore this premised, the Conclusion is, that when any fall away from the Profession they make of *Christ*, they are then concluded to fall away from *Christ* himself; and when from the Profession of grace, from grace itself, and this in two respects.

a Heb.3.1.
b Heb.4.14. Heb.10.33.
c Titus 1.16.

First, in respect of the means of grace which is in the Church, when persons fall from the Church they then fall from all means of grace which they had before.

Secondly, from grace itself in the means of grace, which was true in the object, though not in the subject; for when men believe in *Christ* through their own performances to obtain salvation, the believing in *Christ* was good, but the joyning of their own performances with *Christ* was evil; to fall from their own performances to *Christ* alone was duty, to fall from believing in *Christ* wholly to their performances was evil, or from performances and *Christ* too was evil; yet such a believing in *Christ* through their own performance to obtain salvation was evil, not as it is believing in *Christ*, but as it was believing through their own performances.

And from hence it follows, that it is good consistency of sense to say, They fall away from *Christ*, grace and from faith that were never true believers, because they fell from such a faith as they ought and did profess to have in *Jesus Christ*, and consequently from *Christ* himself in the means of grace, and from grace in the means, and from *Christ* the object of their Profession; and therefore when the Scripture exhorts abidance or remaining in faith, it is ever supposed that the exhortation to those persons is, to be truly of such a faith as they ought, and as their Profession imports, whose nature is constant and perpetual.

And therefore, secondly, if any man by his apostacy do bewray his hypocrisie, then hath God good reason to say to such men, His *soul shall have no pleasure in them.*

And therefore, thirdly, this hinders not but that it is frequent

quently found in Scriptures that apostates were never true and sound believers at any time.

And therefore more particularly that place *John* 8. 31. doth imply that without continuance in his Word for the future it would argue them not to be Disciples indeed at present, but onely in shew; and as for the excellency of terms of Discipleship the Scripture knows none but true and lively faith, whose nature is constancy and perpetuity: as for what is said, that these were his Disciples at present, because the Text before saith, *Then said* Jesus *to those* Jews *that believed on him*, as it is not denied by me, so doth it not appear but the nature of their faith was constant and perpetual; so on the other side were it otherwise, the expression *that they believed*, could be no hindrance from being understood, attributed to them, in reference onely to their Profession, in order to what they seemed, and not to what they were in very deed; and to expound the words of *Christ* otherwise, as Mr. *Goodwin* doth, is to make the words of *Christ* just non-sense, which can no ways agree to that heavenly wisdom that was in him.

So likewise those places *Heb.*3.6. *Whose house are we, if we hold fast the confidence and the rejoycing of the hope firm unto the end*, or else not: and *v.* 14. *For we are made partakers of* Christ, *if we hold the begining of our confidence stedfast unto the end*, or else not.

As for what Mr. *Goodwin* offers by way of Exception, namely, that they whose faith for present is weak, and not able to justifie may insensibly grow up in time to justifie, this supposeth justification to be by the degree and strength of faith, and not through *Christ* to every true though weak believer; whereas contrariwise the weakest true believer is as truly and as much justified as the strongest, though he knoweth not, nor apprehendeth so much, as he that is stronger doth; for that the reason of justification is not from the degree of the quality of faith, but only as it is an instrument to receive the grace of God, and to make a believer one with the righteousness of *Christ*'s passion; therefore whosoever truly, though never so weakly, believeth onely and alone in *Christ*, is for ever just and righteous in Gods account through *Christ*, for so much as every such

grace is constant and perpetual, without which none *are partakers of* Christ, as saith the Apostle.

And this *Christ*'s words confirmeth *John* 8.31. thus, *If ye continue in my word then are ye my Disciples indeed*; plainly proving, that if they continue not in his word, then are they onely *Christ*'s Disciples in shew at present, and not in deed.

Therefore, thirdly, to that place 1 *Iohn* 2.19. *They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out that they might be made manifest, that they were not all of us.* Evident it is from hence, that all such as once truly believe in *Christ* must of necessity always continue believers in *Christ*.

For what though the Apostles scope be to caution against those *Antichristian* Teachers that were abroad in the world, from being seduced by them, it was neither incongruous nor unprofitable in such cases to shew them that true faith was constant faith, because there could be no greater enforcement to comfort and encourage true believers against seducers than to know from grounds of Truth they should not be able to destroy them, notwithstanding they came upon them with so great a power; and this was also profitable to stir them up against these seducers, whilest they were instructed to look upon them as people that never were other than enemies, whatsoever their pretences were.

Now that it was impossible for any of them to be other than constant and perpetual believers, so far forth as any of them were true believers, appears evident from *v.*24. which Mr. *Goodwin* allegeth by way of Exception to the contrary, *Let that therefore abide in you which ye have heard from the begining, if that which ye have heard from the begining shall remain in you, ye shall also continue in the Son and in the Father.*

From which words it plainly appears, that it's very possible and ordinary for persons in the true Church, to hear the true Doctrine of *Christ* from the begining of their Profession of Religion, and that Doctrine have no abiding, remaining, or being in them at all; and the Apostle would manifest the Truth of

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this thus, *If ye abide*, against seducers, witnessing the Truth, then you will appear not onely hearers from the begining, but believers also, and *then ye also shall continue in the Son and in the Father*, for the future for ever, but otherwise ye have no security of that; but the Apostle had some ground concerning them, to conclude their good estate, and also the further clearing of the Truth of this Doctrine in the three following Verses, *And this is the promise that he hath promised us*, that is, you and me, *even eternal life; these things have I written unto you concerning them that seduce you, but the anointing which ye have received of him abideth in you, and ye need not that any man teach you, but as the same anointing teacheth you of all things, and is Truth, and is no Ly, and even as it hath taught you, ye shall abide in him.*

Whereby the Apostle plainly teacheth that the experience he had of their witness to the Truth against those that were fallen from their former Profession of Faith, and did endeavour to seduce them also, gave him good testimony of the Truth and soundness of their Faith, and that it was in nature constant and perpetual, still manifesting this verity that all true faith is constant faith; therefore no true believer can never totally and finally fall away from faith in *Christ*.

He in *Section* 51. mentioneth *an eleventh Argument which pretends regulation by many pregnant places of Scripture which bear that true believers who are partakers of the quickening Spirit of* Christ *and of Regeneration can neither totally or finally lose them, or fall away from them, the places levied upon this account are these* Rom. 6. 2. & vers. 9 10, 11. 1 John 3. 9. 1 John 5. 4, 18 Jude v. 3. Apoc. 20. 6.

He answereth, *that none of these places will be found guilty of any such Doctrine as they stand charged with in the Argument, we have at large cleared the innocency of one of them in* Chapter 10. Section 25. *namely*, 1 John 3. 9. *to my Answer whereof I also refer the Reader*, Page 40, 41, 42, 43, 44, 45 46.

And I do further answer, that it is necessary to be observed by every discreet Reader that the scope of these Texts and se-

veral others of like import is to shew how true believers who are partakers of the quickening Spirit of *Christ* in the benefit of Regeneration do differ in kinde and nature from others, and from what themselves were before, *For ye were sometimes darkness*, saith *Paul*, *but now are ye light in the Lord, walk as children of light; for the fruit of the Spirit is in all goodness, and righteousness, and truth.*

Ephes. 5.8,9.

This premised the evidence of these Texts will easily appear against all whatsoever Mr. *Goodwin* excepteth, proving that regenerate persons can neither totally nor finally lose or fall away from that grace.

The first place is *Rom.6.2.* The words are, *How shall we that are dead to sin live any longer therein?* The meaning, How betokeneth not onely with what face, with what conscience, or with what comfort, peace, or the like? as M. *Good*, expresseth the sense to be, for thus far the flesh and nature may go; but how shall we, it is so unnatural, even as to take a knife and cut the flesh off his arms and eat it; for we are dead to it by faith in *Christ*, so that to live in sin is not onely contrary to *Christian* duty, but contrary to the very nature of Regeneration, and as impossible that such an heart should not be contrarily disposed to a Trade or living in sin as for water to burn, or to wash Linnen with fire. The Truth of this appears thus, that onely thing that vanquisheth sin in the soul of man must needs conclude it impossible to that same person to exercise a Trade or Living in sin.

But Regeneration is that onely thing that vanquisheth, killeth and utterly destroyeth sin in the soul of man. *Ergo*, the consequence of the *major* is evident from the inseparable connexion that is betwixt the killing of sin and the concluding of it impossible to be traded in by the same person where the killing and conquering power is.

The *minor* is proved thus, either the grace of Regeneration is it alone that killeth sin in the soul of man, or something else added to it doth it; but nothing else added to it doth it; for then that would conclude deficiency in the grace of the holy Spirit to do it without some further help, which is absurd. Secondly, then something in man must be praised for destroying of

of sin, besides the grace of the holy Spirit of God, which is also absurd.

Thirdly, the holy Scripture ascribes this work wholly and onely to the *grace of God*; *b* therefore it's the grace of the Spirit by Regeneration that only kills sin in the soul of man; and hence it follows, that if the grace of Regeneration onely kills sin in the soul of man, then that onely preserves a man in faith and holiness, and consequently every regenerate man is preserved thereby in faith and holiness, and cannot fall totally and finally therefrom. b 1 Cor. 1. 10.

And therefore what Mr. *Goodwin* asserts *Calvin* to speak upon the place, namely, that *Paul* here discourseth what manner of persons it becometh us to be, when God hath shewed mercy to us, and adopted us freely by an Adverb of the Future Tense, shewing what kinde of change ought to follow our justification; he speaks the Truth, but not all the Truth; for as it ought so it doth unavoidably follow in all that are justified, except we will conclude men free from the guilt of sin, that yet make it their Trade to live in sin, which I believe Master *Goodwin* will by no means own; wherefore the line of interpretation which concludes it onely of duty is too short, seeing it necessarily concludes the performance also by all regenerate justified persons.

Of the same account is the next Text, namely, *v.* 8, 9, 10, 11. *Now if we be dead with* Christ, *we believe that we shall also live with him, knowing that* Christ *being raised from the dead dieth no more, death hath no more dominion over him; for in that he died he died unto sin once, but in that he liveth he liveth unto God; likewise reckon ye also your selves to be dead also unto sin, but alive unto God through* Jesus Christ *our Lord.*

The words have plainly this sense, *If we be dead with* Christ, *we believe we shall also live with him.* Now the Saints do believe themselves *dead with* Christ; for they believe *Christ* died not as a private but as a publick person, and that *Christ*'s death was their death, and *Christ*'s crucifixion was their crucifixion, and that they themselves were crucified and died in the crucifying and death of *Christ*; and that

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therefore the life of *Christ* is their very life; for that the life of *Christ* is, as he was a publick person also, as was his death; and therefore seeing the life of *Christ*'s very person is the very life of the Saints, hence it is so in their faith by the Spirit of *Christ* in their hearts, namely, that the life of *Christ* is their very life; and that therefore as *Christ* liveth, they shall also as certainly live with him in glory; and this is true faith in the Saints, and the contrary to this is falshood and errour, and a Doctrine which sounds harsh in the ears of the Saints, which they cannot endure to hear, *Knowing that* Christ *being raised from the dead dieth no more, death hath no more dominion over him*; and knowing themselves also raised up in the Resurrection of *Christ*, *Death hath no more dominion over them*, as to the guilt and punishment of any sin in them, than it hath over *Christ* himself, *For in that* Christ *died he died once to sin*, and in that death they died in him, by virtue of union through faith in that death by the Spirit of *Christ* in their hearts, *But in that* Christ *now liveth he liveth to God*; so also do the Saints live to God in that life of *Christ* through faith by the Spirit of *Christ* in their hearts; and this the Apostle concludes *v.* 11. by drawing up the account to the believing *Romans* thus, *Likewise reckon ye also your selves to be dead indeed unto sin, but are alive unto God through* Jesus Christ *our Lord*: as if the Apostle should say, If ye reckon any otherwise than that ye your selves also are dead indeed unto sin in the death of *Christ*, your account is false, and your faith false, and you are not yet in the right faith; likewise if ye reckon not that ye your selves are alive unto God through *Jesus Christ* our Lord, your account is false, and you are not yet in the right faith; and therefore as *Christ* died once and can dy no more, so are all that are truly faithfull dead once and can dy no more; and as the life of *Christ* is the life of the Saints, and they have no other life but what they have in and from *Christ*. Hence it follows, that to be dead to sin is not to live to sin, no nor yet to be able to live to sin; for as death is a privation of life, so is death to sin a privation of living to sin or in sin: and as the Saints have no life but in and from *Christ*, so is that life contrary to sin, and is a constant killing

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and crucifying of sin; and hereby it appears to be the intent of the Apostle to teach an impossibility of the Saints returning or living under the power and dominion of sin; neither is this contrary but accords very well with the force of this Exhortation following, *Let not sin reign therefore in your mortal bodies that ye should obey it in the lusts thereof*: for if you do, you will prove your selves no Saints, whatsoever your Profession be; neither *give your members as weapons of unrighteousness unto sin*, as ye did before ye were regenerate; for if ye do so now, it will prove you never were regenerated as yet, but give your selves unto God, as those that are alive from the dead, and give your members as weapons of righteousness unto God; for *sin shall not have dominion over you*; for *You are not under the Law but under grace*: whereby the Apostle proves the Reason of his Exhortation to be, that so far as they were regenerate persons, and so under the grace of God, so far forth it was not possible that sin should have dominion over them, but they must needs do and follow his Exhortation; so that it's plain that the scope of the Apostle is not to shew onely what is the duty of Saints, but also what is the inseparated fruit of *Christ*'s grace in his Saints.

Of like nature is the third Text 1 *John* 5. 4. *For whatsoever is born of God overcometh the world, and this is the victory that overcometh the world, even our faith.*

And v. 18. *We know that whosoever is born of God sinneth not, but he that is begotten of God keepeth himself, and that wicked one toucheth him not.*

Mr. *Goodwin Section* 54. objecteth, *That men are often in Scripture dialect said, to do that not which they always do, but which they are apt and likely to do, and which customarily they do, and sometimes that which is their duty to do, and instanceth these Texts quoted in the Margin*, a *where* Solomon *saith*, The poor useth intreaties, *yet saith he*, Some poor are more surly and rough in their answers than many rich.

a John 13. 9,10. 1 Cor. 7. 32, 33. Prov. 17. 18, 18. 23.

I answer, that it followeth not because some places of Scripture mean so, that therefore all places that speaks of what men are said to do do mean so, or that this place must mean so;

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for as much as evident it is that the scope of the Apostle is to commend the efficacy of regeneration in the Saints, which if the effect be not, then the commendation given by the Apostle vanisheth quite and clean; therefore without doubt the effect must be concluded to be inseparable to the grace of regeneration by the Spirit of God, and the rather for that the Apostle concludeth the certainty of it as already accomplished, *b* and the reason hereof is, because a man cannot properly be said to begotten or born of the Spirit otherwise than as the very nature of the Spirit hath a being and very powerfull operation in the person that is so begotten and born; in so much that in Scripture the person is denominated by this new nature, where the Apostle saith, *But he that is spiritual, &c.* *c*

b 1 John 2. 13,14.

c 1 Cor. 2.15.

Now then seeing the reason of Regeneration is onely and alone from the power of the Spirit, it followeth, that constancy and perpetual preservation in the same spiritual excellency must flow from the power of the same Spirit; for such gifs and callings of God are without repentance, *d* that is, God doth never repent of giving his holy Spirit unto men; for the foundation of God standeth sure, and hath this seal, The Lord knoweth them that are his, *e* though men do not know them, *f* and as no man ever deserved such a gift from God, so the gift it self is an infallible proof of its perpetual residence in that person unto whom it was first given; *g* and from hence it follows, that as men are capable of being once born, and cannot lose the substance of that nature wherein they were born, so neither are men capable of being born of God more than once, or losing the substance or nature of this birth, being once made partakers of it; neither is the change of qualities any part of the essence, being, or nature, but onely the fruit of this new birth; for as much as the proper nature of it is no other but the grace of *Christ* by his Spirit in the soul of the believer; and the reason is, because whatsoever is in the Saints besides the Spirit of *Christ* is flesh, *And the wisdom of the flesh is death, and is enmity against God, and is not subject to the Law of God, neither indeed can be.* h

d Rom. 11.29.

e 2 Tim. 2.19.

f 1 John 3.1.

g John 14. 16,17.

h Rom. 8.7,8.

Hence I reason, if whatsoever be in man besides the Spirit of grace in Regeneration be flesh, death, enmity against God,

then

then nothing can preserve the Saints in life but the grace of their new birth.

But whatsoever is in man besides the grace of the Spirit of Regeneration is flesh, death, enmity against God; therefore nothing can preserve the Saints in life but the grace of their new birth; so that the Saints are not justified and preserved in life by any renewed qualities in nature but by grace from *Christ* through the Spirit of *Christ*.

Hence it appears, that as no man can be regenerate more than once, so none that are regenerate can possibly fall short of final perseverance.

That which Mr. *Goodwin* allegeth by way of Exception from *Paul*, i *My little children of whom I travel in birth again till* Christ *be formed in you*: may easily be thus resolved, either by considering any of them as yet never regenerate, notwithstanding their Profession and Church-estate, and then the resolution will be thus, that *Paul's* first labour and travel proving abortive and unfruitfull, he is therefore put to labour and travel with them a second time, to try if thereby God would bestow this grace upon them, yet now at last, or else by considering any of them weak in the faith, his labour in cherishing that life that did appear so little in the exercise of it was such that it was as hard work and labour in the Ministry towards them as it was to beget them at first to the faith of the Gospel by their many mistakes and errours in mingling the Law and Gospel and their own works with *Christ's* grace; and therefore where *Paul* saith, *Ye did run well, who did hinder you that you should not obey the truth?* a

i Gal. 4. 19.

a Gal. 5. 7.

This is understood of their Profession in Doctrine, which appeared to be more agreeable to the Truth when *Paul* formerly preached amongst them, than it did now since the false Teachers came and taught contrarily; and thereupon their outward course of life was a countenancing and pleading for the true and pure Doctrine of *Christ's* grace formerly; but now they seemed not to believe or obey the same Truth, but as it were to take part against it; but as an hypocrite may appear very gracious in outward deportment in the Truth and Church of *Christ* without the grace of Regeneration or ever being

true believers in *Christ*, so on the other side may it possibly be that even true *Christian* believers and persons truly regenerate may possibly be lead into mistakes and errours both in Doctrine and practice, and yet not wholly lose the grace of *Christ*, but remain truly godly touching the inward work of grace in the soul, although the outward exercise be not so visible as at other times; and in both these cases *Paul* and all the servants of *Christ* are bound in particular cases to judg of persons as they appear, and in both the one and the other persons may be otherwise in the Truth of the thing than what they do appear to be.

An example of one of these was in *Judas*, who was a Devil when he did appear a Saint to the rest of the Disciples who were not able to know or judg otherwise of him. *b*

b John 6. 64, 70, 71.

An example of the later kinde we have found in *Peter*, in whom for outward appearance nothing could be seen by man, but sin and corruption, when yet it's apparant he at that time was not destitute of faith and the inward grace and Spirit of *Christ*, though for outward exercise it lay obscure.

These things premised, it's indeterminable what to conclude of the *Galatians* other than thus, that the Apostle writ and spake of them onely according to what appeared, and fought principally to maintain pure and sound Doctrine amongst them, and used Arguments suitable, but did never intend to assert that men may pass from one spiritual *species* into another, and repass into the former again, that is, from being the childe of the Devil to be the childe of God, and after that turn childe of the Devil again, and after that turn childe of God again.

This doth not appear to be any of *Paul*'s Divinity, but contrary hereunto *Paul* asserteth to the *Corinthians*, *Though you have ten thousand instructers in* Christ, *yet ye have not many fathers, for in* Christ Jesus *I have begotten you through the Gospel*: which plainly imports that they were unchangeable in that divine nature wherein he had begotten them, and also uncapable of being begotten the second time; and this appears by his opposing all other Teachers whatsoever to himself in the work of their Regeneration, which in case they had

1 Cor. 4. 15.

been

been capable of a second being begotten others that were *Instructers in* Christ might have come to have had the prehemi-nence as well as he in that very work upon their souls.

The next place is *Jude* 3. wherein the Saints are exhorted *to contend earnestly for the faith that was once delivered to the Saints; for there are certain men crept in unawares;* who in effect endeavoured to overthrow it.

From whence such an Argument as this may be levied, if the pure Doctrine of Faith be the propriety of the Saints, and delivered to them to be kept inviolable, then is it to be supposed that the Saints are of such a divine and heavenly nature that is utterly uncapable to fall totally and finally from the same faith.

But the pure Doctrine of Faith is the propriety of the Saints, and delivered to them to be kept inviolable.

Therefore the Saints are supposed to be of such a divine and heavenly nature that is utterly uncapable to fall wholly and finally from the same Faith.

The consequence of the *major* appears, because it would appear unreasonable to deliver the pure Doctrine of Faith as a propriety belonging to Saints to be kept by them, unless they were in nature and kinde one with it, and uncapable to fall away wholly and finally from it; for if they be liable to fall wholly from it, then should the faith it self be violated and perish; but the Spirit of God cannot appear unreasonable in delivering the pure Doctrine of faith to the Saints to be kept inviolable, nor can the faith it self be violated and perish; *c* and the Saints or Church are called and stiled in Scripture, *The pillar and stay of Truth*; *d* therefore such a delivery doth suppose Saints of such a heavenly nature that is utterly uncapable to fall wholly and finally away from the same faith.

c 1 Pet. 1. 24, 25.

d 2 Tim. 3. 15

The *minor* is the words of the Text, therefore the conclusion is undeniable.

The last Text alleged for proof of the Argument is *Rev.* 20. 6. where the Holy Ghost pronounceth, *Blessed and holy is he that hath part in the first Resurrection, on such the second death hath no power, but they shall be Priests of God and of* Christ,

 and

and shall reign with him a thousand years: where all may see that the Holy Ghost in the present Text argues and concludes from the present to the future, *viz.* that whosoever are partakers at present of the first Resurrection by the Spirit in the grace of Regeneration, that on such the second death hath no power, but they shall be Priests of God and of *Christ*, and reign with him for evermore. Therefore such as are regenerate do never fall totally or finally away from God.

But Mr. *Goodwin* allegeth two things against this by way of Exception.

First, that some learned grave Authours, as he saith, *do understand by first Resurrection here mentioned not a spiritual but a literal and proper Resurrection, namely, of the Body which shall take place or be effected by God in the morning of the great Day of Judgment, as they conceive another far greater than it to follow after it in the close or evening of this Day. This interpretation* saith Mr. *Goodwin, is marvelously probable from the Context it self.*

t Rev. 2.11. 2.26. 3.11.

His second Exception is *from* Christ's *promising exemption from harm by the second death onely upon condition of such a victory which imports a standing fast and faithfull unto* Christ *unto the end.* I answer,

First, to the first that the first Resurrection here mentioned cannot be a literal and proper Resurrection, to wit, of the Body in the morning of the great Day of Judgment, because the seventh Verse saith, *That after this Satan shall be losed out of his Prison, and shall go out to deceive the Nations:* which cannot be supposed to be after the Day of Judgment; therefore first Resurrection cannot be meant Resurrection of the Body.

Secondly, first Resurrection supposeth a second Resurrection to the same person, the first compleated now in the Resurrection of the soul, *from the death in sin to the life of grace, according to the Doctrine of St:* Paul, *a and of* Christ. *b*

a Col. 2.12. & 3.1. Ephes. 2.5,6. b John 5.21, 24,25.

The second is compleated at the Resurrection of the Body hereafter to the life of everlasting glory, according to the Doctrine of *Christ.* Now if the Resurrection of the Body were the first, then after that there is not a second for the same person;

c John 5.28, 29. & 6.39, 40,44.54.

for; therefore that exposition doth not well agree.

But thirdly, the Saints were then described when *John* wrote the Book of the *Revelation*, as having then a part in the first Resurrection, are described so now and at all times to be thereby decyphered out as *blessed* and *holy* persons; all therefore that have no part in the first Resurrection are not blessed nor holy, but cursed and unholy. Seeing then that the Argument of the Holy Ghost is drawn from the present state of persons, it followeth that the first Exception of interpreting first Resurrection to be the Resurrection of the Body at the Day of Judgment is frivolous and to no purpose at all.

To the second Exception I answer, therefore that every one that have part in the first Resurrection by the Spirit in the grace of Regeneration are blessed and holy, because regenerating grace is *victorious* and perpetual in nature, kinde and quality; for on such the second Death hath no power; for *they are more than conquerours*, *d* and have already *overcome the wicked one*. *e*

First, in the Head *Christ*; *f* with and in whom they have perpetual union; for *they shall be Priests of God and of Christ, and shall reign with him for ever*.

Secondly, in the certainty of the event in themselves; for so much as that in Scripture-language that is said to be already done which is absolutely certainly to be done. *g*

And from hence such an Argument as this may be framed.

Whosoever is blessed and holy, and on whom the second Death hath no power, but shall be Priests of God and of *Christ*, and shall reign with him for ever, such shall never fall totally and finally away from God.

But every one that hath part in the first Resurrection by the Spirit in the grace of Regeneration is such a person.

Therefore every one that hath part in the first Resurrection by the Spirit in the grace of Regeneration shall never fall totally and finally away from God; and therefore every such person doth *overcome*, *h* *and keepeth* Christ's *works unto the end*, and *holdeth fast that which they first received*: *i* and therefore this Scripture and Argument from it is invincible against all exception, proving the final perseverance of the Saints in the grace of God.

d Rom. 8. 37.
e 1 John 2. 13, 14.
f John 16. 33.
g Rev. 18. 14.
h Rev. 2. 11, 26.
i Rev. 3. 11.

And

And thus all may see that there is not one Argument or Text of Scripture specified by Mr. *Goodwin* himself that is usually alleged to prove this verity, but it remains in full strength and force to the very same purpose beyond all exception to the contrary, whereupon I shall have hope not onely to answer his Affirmations and Arguments to the contrary, but also clear up the light of the Truth in such sort as may prevent many from such apostacy as to believe it possible for any Saint to fall totally and finally away from God, which whosoever believes doth not believe that he himself shall certainly continue in union with God, and so doth not certainly believe that he shall be saved, and so consequently hath no true justifying faith; whereupon it followeth clearly that the Doctrine of the possibility of defection in the Saints unto destruction is apostatical not apostolical, and whosoever believeth it is so far forth apostatized or fallen away from the true faith of the Gospel of *Christ*, which assureth the Saints of everlasting life and salvation by the free forgivenes of sins for *Christ*'s sake, which whosoever seeks to raise any doubts thereof in the Saints endeavoureth to cause them to apostatize from the faith and confidence of their happiness by *Christ* alone.

But Mr. *Goodwin* teaching a possibility of the Saints defection to destroction seeks and endeavours to raise doubts in the Saints touching their everlasting life and salvation by *Christ* alone. Therefore Mr. *Goodwin* endeavoureth their apostacy, and so under a pretence of warning people against apostacy to produce it in them so far forth as the principle of Regeneration and Saintship doth not prevent it, but they seeing so clear a light of salvation by free remission of sins given unto them by God in *Christ* alone.

Hence it is that they cannot believe a possibility of defection in the Saints unto destruction, but do live in the assured confidence of their eternal salvation from the grace of God in and through *Christ* alone.

But Mr. *Goodwin* in the begining of his twelft *Chapter* speaks of *the description of the Gospel called by the Apostle*, The Truth which is according to godliness, *i as if that Doctrine which asserteth the possibility of the Saints defection*

i Titus 1. 1.

finally

finally from faith were a greater friend to godliness than the Doctrine of the certainty of their perseverance unto the end, and so a man more godly through fear of falling from God than from faith and confidence of enjoying eternal union with God by Christ *alone; whereas contrarily the Apostle saith,* It is impossible to please God without faith, *k and* whatsoever is not of faith is sin. *l And also speaking to* Timothy *saith,* Wherefore I put thee in remembrance that thou stir up the gift of God which is in thee, by the putting on of my hands; for God hath not given us the spirit of fear, but of power, of love, and of a sound minde; be not therefore ashamed of the testimony of our Lord, nor of me his Prisoner, but be thou partaker of the afflictions of the Gospel according to the power of God, who hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace which was given us in *Christ Jesus* before the world began. *m In which it evidently appeareth that the proper cause of godliness, the Apostle supposeth and concludeth negatively, not the spirit of fear of possibility of defection to destruction; but affirmatively the spirit of power, of love, and of a sound minde, which knew certainly that God had already saved them and called them by meer gift and grace purposed in* Christ *to their persons before the world began.*

k Heb. 11. 6.
l Rom. 14. 23.
m 2 Tim. 1. 6, 7, 8, 9.

But Mr. *Goodwin* in the confidence of his cause begineth for confirmation.

In *Section* 3. he allegeth, But when the righteous turneth away from his righteousness, and committeth iniquity, and doth according to all the abominations that the wicked man doth shall he live? all his righteousness that he hath done shall not be mentioned, but in his trespass that he hath trespassed, and in his sin that he hath sinned in them shall he dy; yet ye say, The way of the Lord is not equal; Hear now, O house of *Israel,* Is not my ways equal? or Are not your ways unequal? When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them, for his iniquity that he hath done shall he dy. *a*

a Ezek. 18. 24, 25.

Hence Mr. *Goodwin* concludeth this to be the sense, *When a*

righteous

righteous man shall forsake the ways of righteousness wherein he hath formerly walked, and turn aside into ways of wickedness, and not repent of these ways before his death, this man shall dy the death of the impenitent and unbelievers which is the second Death.

To which I answer, that although one that hath the name and repute of a righteous man, forsaking the ways of righteousness wherein he hath formerly walked, and turn aside into ways of wickedness, and not repent of these ways before his death, shall dy the second Death; Will it from hence follow that he must needs be a Saint that thus doth, and thus dieth? Surely no such matter; for we have already proved *that whosoever have part in the first Resurrection by the Spirit of grace in Regeneration, that on such the second Death hath no power, but they shall be Priests of God and* Christ, *and shall reign with him for evermore.* a

a Rev. 20. 6.

But every Saint is such.

Ergo, and therefore not any of them shall so do, and so dy, as is mentioned by the Prophet, and alleged by Mr. *Goodwin.*

And this doth yet further appear, in that righteous ways do not make a righteous man, nor walking in wicked ways do not make a wicked man, but onely declare the person to be righteous or wicked according as his ways of walkings are; for the Fruit follows the nature of the Tree, and the Tree is before the Fruit; b and *a good man out of the good treasure of his heart bringeth forth that which is good, and an evil man out of the evil treasure of his heart bringeth forth that which is evil; for of the abundance of the heart the mouth speaketh.* Neither is the knowledg of the Tree by the Fruit certain, but onely probable unto men; for that many times Fruit hath a shew of goodness when it is void of the true nature of goodness; and so works and ways when they seem righteous and good may gain unto the person the name of a good or righteous person, yea, and that according to Scripture-expression, when the person notwithstanding may be utterly void of true goodness and righteousness, and that righteous man is here taken in this acceptation is more than probable, if we take notice of the same Prophet speaking of the same person in the same

b Matth. 7. 16, 21. Luke 6. 43, 45.

same Argument in another place of his Prophesie, where he saith, *When I shall say to the righteous, that he shall surely live, if he trust to his own righteousness, and commit iniquity, all his righteousness shall not be remembred, &c.* c

c Ezek. 33. 13.

In which words the Prophet plainly declares the name righteous to be ascribed to one that trusteth to his own righteousness.

Secondly, the reason of his committing iniquity is from his trust in his own righteousness.

From both which it follows, first, that as he that trusteth in his own righteousness is not truly righteous, and yet hath the name of a righteous man in Scripture-language.

So secondly, the proper reason or cause of his turning from his righteousness to commit iniquity was, because he was no otherwise righteous than onely in name and outward appearance, and not indeed and in truth; which if he had been a righteous person he would no doubt have continued in performing righteous actions, not onely in and to the view of men, but such as were indeed righteous in the sight of God; for saith *John, If they had been of us, they would no doubt have continued with us.* d

d 1 John 2. 19.

And the Psalmist saith, *The righteous shall flourish like a Palm-tree,* e *and shall be as a Tree planted by the Rivers of water that bringeth forth his fruit in his season, his leaf also shall not wither, and whatsoever he doth shall prosper.* f

e Psalm 92. 12.

f Psalm 1. 3.

Besides neither do I see any thing that Mr. *Goodwin* saith of any weight at all to the contrary, he saith, *The Synode of* Dort *slighted this interpretation of this place. And also Doctor* Prideaux *saying, If a righteous man should turn away from his counterfeit and hypocritical righteousness, should he not rather live than dy, in as much as he should put off the Wolf and put on the Lamb?*

I answer, Surely here doth yet appear not so much as a little piece of a Reason to the contrary; for the Synode of *Dort* slighting of it is no Reason, that when Reason appears from Scripture to own it, that yet it must still be slighted by others, because they slighted it: neither doth it follow from Doctor *Prideaux* that because when men that have the name of

 righteous

righteous in Scripture-language by their outward appearance, that if they turn from their being righteous onely in shew to be such indeed and truth, that they should not dy but live, that therefore such as are righteous onely in shew, and are thereupon judged righteous persons, but are not in case, they turn from their righteousness in shew to open wickedness, and thereby declare themselves to be what indeed they truly were all along, though they were not so known to be before, yet this turn would not at all conclude these persons subjects of life; therefore Mr. *Goodwin*'s instance of Doctor *Prideaux* his sayings do nothing prejudice this Answer given, from being sufficient to clear up this Scripture from proving against the final perseverance in the grace of God.

Mr. *Goodwin*'s second testimony in *Section* 11. is *Christ*'s Parable, the tenour whereof follows thus, *Then his Lord after he had called him, said unto him, O thou wicked Servant, I forgave thee all the debt, bacanse thou desiredst me; shouldst not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his Lord was wroth, and delivered him to the Tormentors till he should pay all that was due unto him: so likewise will my heavenly Father do also unto you, if ye from your hearts forgive not every one his Brother their trespasses.* a

a Matth. 18. 32, 33, &c.

Hence Mr. *Goodwin* concludes from *Christ*'s application of this Parable to his Disciples, and more particularly to *Peter*, the sense to be, *that persons truly regenerate and justified before God, may through high misdemeanours in sinning, as by unmercifulness, cruelty, oppression, &c. turn themselves out of the justifying grace and favour of God, quench the Spirit of Regeneration, and come to have their portions with hypocrites and unbelievers.*

I answer, that as no action of mans forgiving of other men their trespasses can be any procuring cause of Justification or Regeneration, so neither can it be any cause of the continuation thereof, but as God *justifieth freely by his* gift or *grace*, b and regenerateth by the *inspiration of the Spirit*, c even so it is God that establisheth every true believer in *Christ*, and continueth the confirmation of the same work of the Spirit for ever

b Rom. 3. 24.

c Job 32. 8. John 3. 5, 6.

in

in their hearts, *d* and from hence it followeth that mens forgiving of others their trespasses are onely fruits and signs of justifying and regenerating grace given of God to that soul from whence such fruits and signs do proceed as from their proper causes, noting out such to be truly regenerated and justified persons, as on the other side every one professing themselves Disciples of *Christ* wanting such fruits and signs do plainly appear destitute of Regeneration and Justification, whatsoever they think of themselves or are thought of by others; *e* this to be the sense of *Christ*'s Parable here mentioned clearly appears, for that *Paul* saith and concludeth, *that a man is justified by faith without the works of the Law*; *f* now the Law commanded the love of God and of our neighbour, and the love of God and our neighbour are the works of the Law; therefore we are justified by faith without the love of God and our neighbour, and yet the same Apostle elsewhere saith, *Neither circumcision availeth any thing, nor uncircumcision availeth any thing, but faith which worketh by love.* *g*

d 2 Cor. 2. 2, 22.

e Gal. 6. 3, 4. James 1. 25, 26. Titus 1. 16.

f Rom. 3. 28. Gal. 2. 16.

g Gal. 5. 6.

Hereby it's clear that men are justified by faith without love, and yet that faith by which men are justified is not without working by love; men are not justified by love, but by faith alone, yet such a faith as truly believes justification by *Christ* alone cannot but work by love; and therefore cannot but forgive from the heart unto others their trespasses, according to what men do believe in *Christ* of the remission of those trespasses that they have committed against God.

And on the other side, if they that are regenerate by the Spirit of God, and have a lively faith, whereby they are justified before God, if any such notwithstanding through high misdemeanours in unmercifull cruelty and oppression bring condemnation upon themselves, then are not such sentences of Scriptures true, which saith, *True faith worketh by love, and every one that hath this hope purifieth himself even as he is pure*; h and *that true faith purifieth the heart*; i and *that he that abideth in* Christ *the same bringeth forth much fruit.* *k*

h 1 John 3. 3.

i Acts 15. 9.

k John 15. 5.

But all these sentences are true, therefore such as are regenerate by the Spirit of God and by a lively faith in *Christ* are

justified, cannot commit such misdemeanours in cruelty and oppression as should bring condemnation upon themselves, and therefore that cannot be the meaning of the Parable of *Christ*; and besides Parables or Similitudes runs not upon all four feet, as is usually said.

And further Mr. *Goodwin* himself saith, *Chapter* 8. *Section* 55. *That it was far from* Christ's *intent in this Parable to threaten his Apostles or any other with being cast into the Prison of Hell by every passionate or sudden heat conceived against a man upon a provocation or offence given; for then the whole world of Saints might cry out, Who then can be saved? But implacable revenge persisted in living and dying, which disposition plainly demonstrates a person who never knew the mercy and love of God in the forgiveness of his sins through* Jesus Christ.

The whole scope of the Parable there is this, that God having freely given his onely begotten Son to dy for the sins of all mankinde hath therein provided such a native tendancy of free remission of sins for all as contains an universal, full and perfect object of faith without works, yet none are justified thereby, but onely those that so know Christ *by his Death for their sins to be the means of Gods mercy and grace to them, as thereby to work in them a gracious disposition to others: the conclusion therefore is, he onely believes* Christ's *Death for the sins of all, and so for him, and Gods grace and mercy to him thereby, who is thereby enabled to be gracious unto others; and he doth onely but pretend to know and believe* Christ's *Death for all mens sins and for his and Gods grace to him thereby, who is not thereby enabled to be gracious to others, whatsoever he professeth to the contrary.*

But all this falls short of proving any thing against the final perseverance of the Saints in the grace of God.

Mr. *Goodwin*'s next testimony mentioned by him *Sect.* 14. are these words, *But I keep under my body, and bring it into subjection, lest by any means when I have preached unto others I my self should be a cast-away.* a

a 1 Cor. 9. 27.

From which words he argueth, *If* Paul *after his conversion unto* Christ *was in a possibility of being, or becoming a Reprobate*

probate or cast-away, then may true believers fall away both totally and finally.

But the Antecedent is true. Ergo.

I answer, I deny the *minor*, which he endeavoureth to prove from the place in hand thus, *That which* Paul *was solicitous and industrious to prevent, he was in possibility of suffering or being made; but* Paul *was very solicitous and industrious to prevent his being made a cast-away.*

Ergo, *he was in danger or possibility of being made a cast-away.*

I answer, denying the *minor*, I say that *Paul* was not solicitous nor industrious to prevent any such thing; for *Paul's* security from being a cast-away from God stood in his faith of the free and full forgiveness of all his sins, *b* of which faith mortification or beating down his body was an inseparable fruit, not a cause or means of it; therefore his Argument is a meer fallacy.

b Rom. 4. 5, 8.

Now that this sense will easily appear, if we consider the scope and argument of the place, wherein the Apostle sheweth why he was made all things to all men, was, that he might by all means save some: and *v.* 23. sheweth that it was, that he might be partaker of the Gospel with them. Now evident it is, that partaking of the Gospel is by faith, by which alone it is received and believed, which no man doth receive and believe but he who denieth himself. This *Paul* amplifieth by a similitude from runners in a race, *v.* 24. where it is observed, that one receiveth the price, though there be many that run; even so it is in the spiritual race, they onely obtain that run by a lively faith accompanied with self denial; but they that run in the opinion of their own performances do seek their own glory, and are proud, and do not by a lively faith believe or partake of the Gospel, which promiseth life by free remission of sins through *Christ* alone, and therefore do not obtain.

Another similitude is from wrestlers *ve.* 25. who do fit themselves by temperance to get the mastery that they may obtain a corruptible crown; therefore the consideration that an incorruptible crown which is the reward of grace should animate the faithfull to be nothing in their own esteem, but

wholly

wholly deny themselves. *Paul* applieth both these similitudes spiritually to himself, *ver.* 26. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air, but in certainty of victory; not in possibility or danger of falling totally and finally away from God, but in certain and assured confidence of enjoying eternal communion with God by grace through *Christ* alone, and do beat down my body, and do keep it in subjection, as the fruit of that faith by which I receive the grace of *Christ*, that is, the assurance of salvation for *Christ*'s sake, which faith if I had it not with its inseparable fruit mortification, or self-denial, or beating down the body, and bringing it into subjection to the Doctrine of the grace of *Christ*, receiving and believing forgiveness of sins through it alone, all my preaching to others would not prevent me from utter destruction and condemnation, whereby the Apostle concludes that whosoever preacheth to others, let their preaching appear never so plausible, yet if they do not run the race of faith unfeinedly, believing the forgiveness of their sins through the sacrifice of *Christ* alone, and deny themselves and all their own worthiness, subjecting all bodily exercise to the obedience of the Gospel all such preaching will no way free them from condemnation, but will appear no other than the preaching of hypocrites, and such would mine be, were I void of beating down my body, and bringing it into subjection as an inseparable fruit of faith, which if I wanted I must needs want faith, and be an hypocrite which I am not, but am sincere.

But all this proves nothing that *Paul* was in danger or possibility of total and final falling away from God; and therefore was no ways solicitous and industrious to prevent the same.

Mr. *Goodwin*'s next instance is in *Section* 18. in these words, *For it is impossible for those who were once enlightened, and have tasted of the heavenly gifts, and were made partakers of the Holy Ghost, and have tasted of the good Word of God, and of the powers of the world to come, if they fall away to renew them again unto repentance, seeing they crucifie to themselves the Son of God afresh, and put him to an open*

shame,

shame, for the earth that drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God, but that which beareth Thorns and Briars is rejected, and is nigh unto cursing, whose end is to be burned. c

c Heb.6.4,5, 6,7,&c.

Also, *For if we sin wilfully after we have received the knowledg of the truth there remaineth no more sacrifice for sins, but a certain fearfull looking for of judgment and fiery indignation which shall devour the adversaries, he that despised* Moses *Law died without mercy under two or three witnesses, of how much sorer punishment suppose ye shall he be thought worthy who hath troden under foot the Son of God, and hath counted the bloud of the covenant wherewith he was sanctified, an unholy thing, and hath done despite to the Spirit of grace.* d

d Heb.10.26, 27.

Hence he inferreth, *that the Holy Ghost after a most serious manner admonisheth those that were at present true believers, to take heed of relapsing into their former ignorance and impiety: this admonition being pressed, that in case they shall thus relapse there will be very little or no hope at all of their recovery or return to the estate of faith or grace wherein they now stand, before the face of such sayings there is no standing; for that Doctrine which denies a possibility either of a total or final defection in the Saints; but this light is also darkened in the Heavens thereof by the interpretation of this Exception, that the Apostle doth not speak of true and sound believers, but of hypocrites, and such who had faith onely in shew, not in substance.* Thus far he.

To which I answer, that the Apostle doth not speak of true and sound believers, but of hypocrites, appears plainly in both places; for that he doth distinguish true and sound believers (which he charitably judged these *Hebrews* to be) to differ in nature and kinde from those apostatizing persons formerly spoken of, saying in *Verse* 9. of the sixth *Chapter*, *But beloved, we are perswaded better things of you, and things that accompany salvation, though we thus speak.*

And *Chapter* 10. *Verse* 39. *But we are not of them which draw back unto perdition, but of them which believe,*

to the saving of the soul. Now if the apostates which the Apostle speaks of, were true and sound believers, and supposed to fall totally and finally from the faith, then could not the Apostle have said, We are not of them, as he doth; therefore the words are not spoken of true and sound believers, but persons of another kinde, *viz.* hypocrites; and *Christ* gives the reason why men departed from him, namely, because *He knew from the begining who they were that believed not in him, and who should betray him,* what ever outward shew they made in profession and following of him. e

e John 6.64, 65,66.

And the Apostle gives the reason of mens departure from the living God to be *from an heart of unbelief.* f

f Heb.3.12.

And the Apostle *John* saith, *It was because they were never of the true Church; for if they had been of it, they would no doubt have continued with them; but they went out or apostatized, that they might be made manifest that they were not all of them, but persons that ever formerly differed in kinde and nature from them,* g being such as *Christ* will say and *profess unto them that he never knew them,* that is, so as to approve of them, no not in their very best estate and condition that ever they were in; and therefore when *Paul* speaketh of the apostacy of some from the Truth, he saith, *Nevertheless the foundation of God standeth sure, and hath this seal; the Lord knoweth them that are his,* although men do not, *and therefore let every one that nameth the name of* Christ *depart from iniquity,* i *least they come to be discovered such dishonourable vessels in the Lords house as the Lord never knew, and were never sealed by him.*

g 1 John 2.19

h Matth.7.23

i 2 Tim.2. 19,20.

But Mr. *Goodwin* endeavoureth with many words to manifest these persons spoken of to be sound believers.

As *first, because they are said to be* enlightened.

For answer whereof, it is to be noted, that as it is true, that the holy Scriptures doth in many places note out believers by the character of illumination, as namely, when the minde of man is made truly intelligible, and hath thereby the true knowledg of the Gospel of Christ.

But it followeth not from hence, that it must needs be so taken here, considering also that the Scripture speaketh elsewhere-

where that Christ is the true light which lightneth every man that cometh into world. *a* a John 1.9.

But it would be absurd to conclude from hence every man a true and sound believer.

Also Paul *speaks of some*, that when they knew God, they glorified him not as God. *b* b Rom.1.21.

And of others, that when they knew the will of God, instructers of the foolish and teachers of babes, who had the form of knowledg and of the truth of the Law, and yet taught not themselves. *c* c Rom.2.18. 19,20,21.

And Christ *our Lord speaks*, of the Servant that knew his Lords will, and did it not, that shall be beaten with many stripes. *d* d Luke 12.47

And Paul *saith further*, And though I have the gift of Prophesie, and understand all mysteries, and all knowledg, and have no charity, I am nothing. *e* e 1 Cor.13.2.

And elsewhere, that Knowledg puffeth up *f* f 1 Cor.8.1.

In all which testimonies the Spirit of God commends the means of knowledg and the Doctrine or teaching issuing therefrom, and in many of them the place and office, whilest he condemns the person, who had no other knowledg thereby than such as puft up the heart with pride, and left them under the dominion of sin, nor ever had efficacy of true humility, self-denial, or true repentance planted in the soul; and therefore although this knowledg in them filled the head, and furnished the tongue with glorious words in outward shews of profession, whereby such become great in estimation both with themselves and others, yea many times in the true Church; yet when their corrupt end fail them, and temptation and affliction arise upon them, then they usually shew themselves in their colours, in bidding adieu to piety and godliness, as being strangers therewith; and of such is properly the sense of the Holy Ghost in these places as I shall make more evident in the following discourse.

But Mr. *Goodwin* saith *Section* 20. *That the later of the places speaketh of these persons as such who had received the acknowledgment of the Truth.*

I answer, it doth not follow that because this acknowledgment

ment ought to have been sincere, that therefore it was so, and the more acknowledgment of the Truth any make and profess without sincerity the greater is their hypocrisie like those mentioned by *Paul* to *Titus*, *Who profest that they knew God, but in their works they deny him*, as every apostate doth, *being abominable and disobedient, and unto every good work reprobate* or void of judgment. g

g Tit. 1. 16.

Therefore such acknowledgment is not always sound, sincere, or saving, although it ought to be so.

But Mr. *Goodwin* saith *Section* 28. *The persons queried about are said to be sanctified with or by the blood of the covenant.*

I answer, The Apostle doth not say They were sanctified by the Spirit, but contrarily, that these persons had done despite to the Spirit of grace: now we know that true and real sanctification in the soul of man is when the death and blood shedding of *Christ* and fruit thereof is by the Spirit applied and sealed therein; but when the Spirits work in this is despised, then is there not any real, true sanctification in any such person; therefore we must distinguish blood sanctification from sanctification by the Spirit in *Acts* 10. *v.* 15. it is said, *What God hath cleansed or sanctified that call not thou common or unclean*, defiled or polluted: this sentence *Peter* makes use of *v.* 28. applying it to persons, saying, *God hath shewed me that I should not call any man common or unclean*; this cleansing or sanctifying was brought to pass *not without the blood of* Christ *which was shed for* Gentiles *as well as* Jews *and brake down the wall of partition that was betwixt them*, h it being formerly promised to *Abraham*, that in thee or thy seed shall all the families of the earth be blessed, which word blessed imports justified and sanctified; thus *Peter* expounds it to the *Jews*, saying, *Unto you first God having raised up his Son* Jesus Christ *sent him to bless you in turning away every one of you from his iniquities.* i

h Ephes. 2. 13, 14.

i Acts 3. 26.

Now it would be unreasonable to conclude from hence real and true sanctification by the Spirit in the soul of every person.

Moreover *Christ* expounding the Parable of the Sower, saith,

faith, When any one heareth the Word of the Kingdom and understandeth it not, then cometh the wicked one and catcheth away that which was sown in his heart; this is he that received seed by the way side. k

k Matth. 13. 19.

And here it is to be noted, that the Word is said to be catched away out of the heart of him that never understood it. In like manner it may be said by the Apostle of an apostate, that he treadeth under foot the Son of God, and counted the bloud of the covenant an unholy thing, by which he was sanctified; although he never had the benefit of the bloud of *Christ* applied to his heart and soul by faith and the Holy Spirit. The reason of both is, because the sin of man cannot make void the power of Gods grace; the Word of Gods Gospel always retains the nature of fruitfull seed, and in preaching to the person respects his heart as its proper residence, although all that hear it do not in heart receive with meekness that which is grafted in them, as *James* exhorteth, l even so the bloud of *Christ* is always of a cleansing, sanctifying and purifying nature, and full of force and power, in which respect the Deed is specified in relation to the person, though it be by him obstructed.

l James 1. 21.

And in this sense Mr. *Goodwin* expounds *John* 1. 29. in his 10. *Chapter*, *Section* 20. *And besides all this the profession of the faith of this truth adds weight to the sin of apostacy from the bloud of the covenant: but yet all this hinders not but that they were but hypocrites at the best.*

But Mr. *Goodwin* allegeth *Section* 22. *That they are said to have tasted of the heavenly gift*, which gift he expounds to be either *Christ himself*, or *the Holy Ghost*, or *the gift of righteousness*, or *eternal life. And by tasting is not meant any light or superficial impression made upon the hearts or souls of men through the sense and apprehension of it, but an emphatical relish of the heavenly sweetness and pleasantness of it opposed to a bare speculation, and the reason is, because it is not spoken of in a way of easing, but of aggravating the sin of apostates; therefore the persons spoken of were certainly true Saints.*

I answer, That when *Christ* in the Parable of the stony

ground gives the reason, why such as received the Word with joy, and believed for a while, and in the time of tribulation and persecution are offended, and go away to be onely, because they have no root in themselves, *viz.* the word had no root in their hearts; yet the scope of *Christ* herein was not to extenuate, but to aggravate the sin of those temporising apostates; and the reason appears, because the deficiency was not in the means of grace, but in the persons themselves, who pretending and professing to abound in the reception of grace from the means of grace, which as it always retains the nature of fruitfull seed in it self, so the whole reason why it was not fruitfull in them was from the pride and self conceited excellency that was in them, which was as stones in the ground, which hindred the Word from taking root in their hearts, and from being fruitfull in their lives and conversations, if *Christ* may be believed in the Parable, and the exposition thereof made by himself; yet nevertheless seeing such persons pretend and profess to abound most of all in the taste of heavenly gifts, it pleaseth the Holy Ghost to speak of such persons in their own language by way of condescending or granting them to be what they pretend and profess themselves to be, when indeed and truth they were nothing at all; this is not at all to extenuate, but to aggravate their sin of the apostacy, as proceeding from the vilest of all roots, namely, pride and abominable hypocrisie, which vices reigning and triumphing in their best estate deprived them of all true nourishment, whatsoever taste they had of any heavenly gift; and this manifested by their apostacy concluded their condition hopeless and helpless, and such as no means was or would be effectual or profitable to produce true saving faith in them first or last, whatsoever they seemed or pretended to be at any time.

a Matth. 13. 20, 21. Mark 4. 16, 17 Luke 8. 13.

c 1 Cor. 13. 2.

And the truth of all this is confirmed by a reason which *Christ* giveth both of the Parable of the Sower and of the state of persons decyphered out thereby; and it is thus expressed, *For whosoever hath to him shall be given, and he shall have abundance, but from him that hath not shall be taken even that which he seemed to have.* b

b Matth. 13. 12. Mark 4. 25. Luke 8. 18.

In which words is plainly set forth that the reason of the increase

crease of the saving gifts of God to men is from the certain habitual possession of the full grace or gift of God to men; and the reason of apostacy is Gods taking away what indeed and truth they had not, but onely seemed to have.

From whence follows two things:

First, that hypocrites abound with as great shews and pretences of enjoyment of all heavenly gifts as any *Christian* doth, in which respect they are said to hear and receive the Word with joy, and to beleive for a time, and to taste the heavenly gift, when in all this very time they have nothing that is truly good in them, but onely in seeming shew.

Secondly, afflictions and troubles depriving these hypocrites of all their formal shews of piety and holiness, and affecting their apostacy from all former professed goodness is Gods judiciary taking away from them what formerly they had or seemed to have, and is a discovery of such to be meer hypocrites at the best, and therefore the highest kinde of aggravation or exaggeration of the heinousness or unreasonableness of the sin of apostacy that is, and is a reason proving the contrary to that which it was brought to justifie, and therefore such were never true Saints.

And this Answer serveth also to what Mr. *Goodwin* speaketh further that these persons are said to be partakers of the Holy Ghost, and tasted the good Word of God and powers of the world to come, in as much as it is clear that the Apostles purpose was never to commend the persons of these apostates spoken of, but the means they enjoyed, and the profession or pretence they made, and thereby to aggravate the condemnation of the persons to be no other than very hypocrites at the very best, and such as all the means of grace they had, and all the profession they made of spiritual and heavenly enjoyments thereby, yet they were but empty husks, and void of what they seemed to have, and this appeared by their apostacy, c 1 John 2.19
which I manifest thus:

If the persons in question had had true faith and the Holy Spirit of God indeed and truth, as they professed and made shew to have, and yet not preserved by the power of the same faith and holy Spirit to perseverance in the same, then the power

of

of perseverance must be sought for in some more high and superiour cause than faith and the holy Spirit of God.

But there is no higher nor more superiour cause of power and preservance thereby than faith and the holy Spirit of God.

Therefore those that are not preserved thereby were never partakers of faith and the holy Spirit of God in deed and truth, but onely in shew, as *Christ* speaketh. *d*

d Luke 8.18.

The reason of the *major* is, for that perseverance in the grace of God must proceed from some cause one or other.

And secondly, whatsoever causeth it must be looked upon as more excellent than that which doth not produce an effect so noble and excellent.

And for the *minor*, namely, that there is not a more excellent or higher cause of perseverance in the grace of God than faith and the holy Spirit of God; I think no man that would be counted a *Christian* will deny, or that it is not absurd and ridiculous to say, that men persevere in Gods grace more by the power of their humane will than by the power of faith and the Spirit of God.

Therefore the conclusion beyond all controversie must needs stand fast and firm according as *Christ* concludes, that such as believe for a time onely seemed to enjoy these endowments, and from thence apostatized, but never had true faith nor the holy Spirit of God in their souls indeed and truth, but onely in pretence, shew, and outward profession.

But in opposition Mr. *Goodwin* in *Section* 28. allegeth four things as Reasons, the weight whereof is necessary to be taken into consideration.

First, he saith, *there is no clause, phrase or word in either of the places any way characteristical or descriptive of hypocrisie or Hypocrites.*

Secondly, true Saints being high have from whence to fall, but Hypocrites being low and near Hell already have not from whence to fall.

Thirdly, for that it is no punishment at all to Hypocrites to be made incapable of being renewed again by repentance.

And

And lastly, for that it is not probable that the Apostle writing to such to whom he judged true and sound believers, should seriously admonish them of such evils as concerned other men, and wherunto themselves were not at all obnoxious.

To all which I answer, First, to the first I have answered and proved already, as now I do again, that the Apostle doth in both places under consideration describe the persons to whom he wrote in the general to be such as were in his persuasion of a different kinde from the persons spoken of in the present Text, as *Chapter 6. Verse 9.* the Apostle saith, *But beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak.* which plainly concludeth that the persons spoken of had nothing in them truly and indeed at any time that did accompany salvation.

And in *Chapter* 10.39. the Apostle saith, speaking of himself and the persons to whom he wrote, *But we are not of them who draw back unto perdition,* although it may agree to some others; which if it were true that Mr. *Goodwin* saith, that true Saints did and do many times draw back unto perdition, then was the Apostle and these *Hebrews* some of them (and as liable to draw back unto perdition as any other) which the Apostle denies, and describes them to be people of another kinde; therefore there is some clause, phrase or word in both places some ways descriptive of hypocrisie or hypocrites, as the proper reason of their apostacy contrary to what is asserted in the first place.

To the second I say, hypocrites many times by their profession, pretences and seeming goodness have being in the true Church and Kingdom of our Lord and Saviour *Jesus Christ*, in which respect they be or are taken to be as so many stars of Heaven falling to the earth, *even as a Fig tree casteth her untimely Figs when she is shaken of a mighty wind*, a that is, fall away from the true Church to the world from the true profession to a false; and in such a case as this the true Church was good, and the object of their profession, pretence and shew was good, from whence they are capable of falling; and in such a sense men of no state in the world yet are taken

a Rev.6,13.

to

to be worth many thousands, may and many times do break, and shew themselves to be very Bankrupts and not fit to be trusted.

To the third I say, it is the greatest misery that can befall hypocrites that when they fall away from the profession of holiness, piety and true Religion, that it should be impossible to renew them again unto repentance, because *without holiness no man shall see the Lord:* b and it is godliness and piety that hath the promise of the life present, and that which is to come. c Now then, if men fall away from the profession thereof, and it be impossible to renew them again unto repentance, then such have neither the promise of the life present, nor that which is to come, nor shall ever see God in love or favour towards them.

b Heb.12.14.
c 1 Tim.4.8.

To the last I say, it is not a thing improbable, that the Apostle writing to such whom he judged true and sound believers should seriously admonish them of such evils as concerned hypocrites, considering that whatsoever shews of holiness they made, and whatsoever high thoughts the Apostle had of them in order thereunto, yet many amongst them might possibly be no other than hypocrites, and so obnoxious to the danger premonished of in which respect the Apostle cautioning thereof was very necessary, as appeareth by what he saith, *Take heed brethren lest there be in any of you an evil heart of unbelief in departing from the living of God,* d shewing hereby that possibly such a thing may be that some among you may have an evil heart of unbelief, and be evil persons, notwithstanding all their pretence of goodness.

d Heb.3.12.

And elsewhere the Apostle premonisheth and cautioneth these *Hebrews, that looking diligently lest any man fail of the grace of God, lest any root of bitterness springing up trouble you, and thereby many be defiled.* a

a Heb.12.15.

And *Paul* to the *Galatians* speaks of *false brethren that came in privily to spy out our liberties.* b

b Gal.2.4.

And as *Jude* saith, c *certain,* which every true Church is endangered by, the cause such are persons of another kinde and nature than the true Church is of, and so not sit for their communion, but for mischief, though their pretences of goodness

c Jude 4.

be

be never so great; so that in these cases these premonitions are profitable for such as are true Saints in the true Churches to have the wofull condition of apostatizing hypocrites laid before them, that they may be comforted in the knowledg, that by the grace of God themselves are persons of another kinde, and so not liable to that dangerous condition that they are; *d* and therefore are taught and encouraged to proceed against such as execrable and abominable, and such as never had any real union with God by faith at all, but were *Wolves* at best, though *covered* over *with sheeps cloathing*, as *Christ* speaketh. *e*

d Heb.6.9.

e Matth.7.15.

And their inconstancy is the evil fruit whereby their evil nature is discovered, so that as yet nothing appears, proving the total and final apostacy of true Saints from the grace of God.

But in Mr. *Goodwin*'s next Scripture-testimony in *Section* 31. is in these words, [*Now the just shall live by faith, but if any man draw back, my soul shall have no pleasure in him.*] *f*

f Heb.10.38.

Our English *Translatours* saith Mr. *Goodwin*, *out of good will to a bad cause have substituted the word* [*and if any man*] *whereas in the Original it is read* [*and if he draw back*] *that is*, as Mr. *Goodwin* expounds, *the just man who should live by his faith, if he draw back, my soul shall have no pleasure in him, that is, my soul shall hate or abhor him to the death; therefore a just man may draw back to destruction in the end.*

I answer, evident it is that the scope of the Apostle is to describe a man to be just by his living by faith: but if a man do not live by faith, he is not a just man, but such as Gods soul hath no pleasure in, but that he is displeased with, and doth not at all approve of such a person: for whereas in the Verse immediately before the Apostle saith, *For yet a little while, and he that shall come* (or is to come) *will come, and will not tarry.* And then describeth that the just man is such an one as liveth by faith in the word and promise of God, and is content to stay the Lords coming to perfect his deliverance; but he that draweth back from God and from the profession of godli-

ness,

nesse, to work his own deliverance, and doth not by faith stay himself upon God till he come to perfect deliverance according to his Word, is a person that God himself abhorreth, as one no way just. And then saith the Apostle, *We are not of them who draw back to perdition:* but if just and righteous persons did draw back, then was the Apostle and the other believing *Hebrews* of them, though not the very persons, yet of them, namely, of the same nature and kinde, namely, just and righteous persons, this the Apostle denieth; therefore these were not just and righteous persons, who lived by faith at any time, whatsoever they pretended, but persons who lived wholly in themselves, and drawers back from God and his holy profession in the time of tribulation, whereas Saints and true believers who live by faith do love God and stay themselves wholly upon him, and upon his appointed time for their deliverance, and will not forego their holy profession in the time of tribulation; and in case they should through weaknesse, they presently repent, and cleave faster thereunto than ever before.

Thus then it plainy appears that Mr. *Goodwin* alleging the Original, reading the word [if he draw back] and blaming the Translation for substituting, [if any man draw back] is but a meer flourish of words, having a shew but no substance to prove a just man may draw back to perdition, whereas contrarily the Apostle saith, speaking of himself and all others to whom he writes that were truly just, *We are not of them who draw back unto perdition*; therefore they who draw back to perdition were never truly just, but always persons of another kinde.

But Mr. *Goodwin* in *Section* 32. alleg.h from the Parable of the Sower, *that the several grounds mentioned are by* Christ *expounded and applied severally to persons Hearers of the Gospel, and the stony ground are said to be they which when they hear receive the Word with joy, and these have no root, which for a while believe, and in time of temptation fall away.*

And from hence Mr. *Goodwin* concludeth *the possibility of final defection in those who for a time onely believe with the same kinde of faith whereby others persevering in it to the end*

end are saved, is clearly asserted by the Lord Christ *himself in the Parble.* As Mr. *Goodwin* saith.

I answer, I have formerly in answer to *Heb.*6 4. proved by a Reason which *Christ* giveth both of the Parable of the Sower, and of the state of the persons decyphered thereby, that *Christ* concludes those hearers mentioned by the stony ground, to be always void of true faith, namely, such as those had mentioned by the good ground in these words, *For whosoever hath to him shall be given, and he shall have abundance, but whosoever hath not from him shall be taken even that he hath*, or even that which he seemeth to have. *a*

a Luke 8.18. Matth.13.12. Mark 4.25.

From whence it is plain, that *Christ* concludeth that all the hearers mentioned by *Christ* compared to high-way, stony or thorny ground had not any true faith, but onely in outward appearance or seeming shew at the very best, wherefore it is too gross, and directly false in Mr. *Goodwin* to say, that *Christ* asserteth the stony ground to believe truly with the same kinde of faith, whereby others persevering in to the end are saved; and this therefore is nothing to prove final defection of the Saints from the grace of God.

But Mr. *Goodwin* objecteth, *that when the word* [*believe*] *is used indefinitely, thus to turn, it hath been always adjudged breach of Scripture-intepretation.*

Secondly, he saith, *that there is no specifical distinction in the essence, nature, or any internal property of the faith found in the stony ground from that of the good ground, but the temporarinesse of it did arise partly from the ill temper or inconsiderateness of the persons neglecting to give it sufficient rooting, partly from persecutions without them which were both* ab extra, *means accidental and extraneous to it, and consequently nothing to hinder it from being of the same nature and kinde with the other.*

Thirdly, he saith, *if temporarinesse of it caused or declared it to be specifically distinct from sound, then must perseverance be of the nature and essence of true faith; and then no man can be looked upon as a true believer till he dieth.*

And secondly, neither before nor after he be dead, because though a mans faith should not fail before, yet

that proves not the impossibility of its failing. Thus he.

I answer, First, to the first, if *Christ* expound this word [believe for a time] to be, hath not, or onely seemed to have, and not really to have any true faith; then is it no such turn of mine, as can be adjudged breach of Scripture-interpretation; but *Christ* himself so expounds the word [believe for a time] relating to the stony ground, as hath been clearly demonstrated above.

Ergo, it's no turn of mine, but *Christ*'s own, and no breach of Scripture-interpretation.

To the second I answer, that there is a specifical distinction in the essence, nature, or internal property of the faith found in the stony ground from that of the good ground, appears partly from what is said for strength of the Objection, in that the temporarinesse of it is said to arise from the ill temper of the person in whom it was seated; for if the person was of an evil temper, then he was an evil person, and then had he not a good faith, but onely seemed to have; for a good faith concludes a good man, and of a good temper, like the good ground which bringeth forth good fruit, *But the evil man out of the evil treasure of his heart being of an evil temper bringeth forth evil fruit.* b

b Luke 6.45.

And therefore the faith specifically distinct in nature and kinde from that of the good ground, and partly it appears from the cause; for that in the persons noted out by *the ground the Word* of the Gospel *had root* in his heart, but in the persons noted out by *the stony ground the Word* of the Gospel *had no root* in his heart; and therfore the *joy* with which he is said *to receive the Word* is or was but from some flashes in the brain, producing some shew onely like the *blade*, but had no power of bringing forth any *Fruit* of true godlinesse at all, nor any ways able to bear up the person in his outward profession *in the time of persecution*; and therefore where there is no word of the Gospel, there can be no faith; for faith is the effect or natural product of the Gospel; but the *Word* of the Gospel *had no root* in the heart of the person noted out by the *stony ground*, and there is no true faith that is not in the heart; for *with the heart man believeth unto righteousnes*; c and therefore

c Rom.10.10. Acts 8.37.

therefore no such true faith as in the persons noted out by the *good ground*.

To the third I answer, that perseverance is of the nature and essence of true faith is to me clear and without doubt, and by me in part made clear by what is spoken from sundry Texts under contest.

And further, first, for that it is the Bard of Gods everlasting Covenant, it must needs be one in nature and duration with it.

And also secondly, because it's no less than the efficacy of the eternal Spirit in the soul of man, and therefore of the same spiritual durable nature with the Authour of it.

And also thirdly, for that all the subjects of it are everlastingly happy by it; and therefore of a perpetual nature for that end.

That which Mr. *Goodwin* allegeth in opposition by way of absurdity is both false and impertinent.

First, false, appears thus, perpetuity is of the nature of true faith; therefore no man can be looked upon as a true believer by himself or others till he dy. This doth not follow no more than this, the Year is a natural property of the Sun, which therefore is called the Suns Year; therefore no man can know the Sun till the Year be compleated. Here I must say, that although Mr. *Goodwin* be a better Logician than I, yet I know this is fallacious reasoning, because as more properties belong to the Sun by which it may be known besides the Years limits, so hath faith more properties besides perpetuity by which it may be truly known.

And secondly, as it's false, so it's impertinent; for what though true faith could not be known till death, what would this hinder perpetuity from being an essential property of true faith? or that it should differ in kinde and nature from that which is temporary? which *Christ* saith is but seeming. *d*

d Luke 8. 18.

But Mr. *Goodwin* allegeth five Reasons in *Section* 35. to prove that perseverance is not an essential property of true faith.

First, he saith, *that* Austin *saith*, *that it is much to be wondered*

wondered at that God should unto some of his children whom he hath regenerated in Christ, *to whom he hath given faith, hope and love, not given perseverance.*

Secondly, from that, some say Adam *before his Fall had true Faith, or at least a power of believing truly, yet the event declares in his Fall that perseverance was not essential to any of these.*

Thirdly, because that which is true is not wont to be opposed or contradistinguished to that which is temporary, but may commodiously enough be distinguisht into that which endureth for a season, and that which continueth for ever; therefore that which continueth for a season may be as true and real as that which continueth with a man all his days.

Fourthly, if the Faith under dispute were temporary in the nature of it, and not by consequence onely, then could not a falling away from it be the cause of their final miscarriage, because should they have persevered in it they should not have been any whit more saved by it than now they were under a falling from it, the losing of that which being kept would not have saved a man caxnot be the cause of his loss of salvation.

Lastly, if the said faith were temporary, and not true justifying or saving in the nature of it, then the lack of moisture could not be the reason or cause thereof afterwards; but evident it is from the express words of the Parable that the reason why the said faith was temporary was, because the seed from whence it sprung wanted moisture; therefore occasioned or caused by a means accidental and extrinsical to it. Thus far he.

I answer, First, that *Austin's* saying is no divine testimony; and therefore need say no more to that.

To the second I answer, that neither the Gospel, nor Faith the natural product thereof was suitable to *Adam's* estate or condition before the Fall, which Fall therefore can argue nothing against perseverance from being an essential property of true Gospel-faith, which therefore is impertinently alleged, and nothing at all to the purpose.

To

To the third I answer, that the drift and scope of *Christ* by the temporarinesse of it, being to shew the vanity and nothingnesse of the person; and by the continuance of the other, to shew his real goodnesse, the opposition and contradistinction between temporary and durable was very commodious in this respect to prove his purpose; and this *Christ* himself manifesteth, saying, *From him that hath not*, speaking of the stony ground, *from him shall be taken even that which it seemeth he hath.* a

a Luke 8.18.

To the fourth I answer, that although temporary faith differ in nature and kinde from true justifying and saving faith, yet is the falling from the profession formerly made a cause declarative of their final miscarriage, as on the other side that which endureth declareth its truth and soundnesse, it being the whole scope of *Christ* by temporarinesse to set forth the vanity and hypocrisie of that person, as by the durablenesse to set forth the verity and reality of faith in the heart of the other person, for as much as whatsoever is true faith is constant, and whatsoever is seeming is temporary, so intended by *Christ* in this Parable, whereupon the supposition in this Argument is frivolous, which is, that although they should have continued and persevered it would not have saved them, in as much as that it was as impossible for such persons to persevere as for faith in shew to be faith in substance, or as for vanity to be verity, or the Sun to be dark, or an hypocrite to be a true *Christian* while he is an hypocrite; the truth hereof is confirmed with a reason by the Author to the *Hebrews*, *For we are made partakers of* Christ, *if we hold the begining of our confidence stedfast unto the end*; a or else we are not were not, for that is understood.

a Heb.3.14.

To the last I answer, that which *Luke* saith, lacked moisture, *Matthew* and *Mark* saith, lacked root and depth of earth: and in the exposition they all say, The reason why the persons were unfruitfull and the blade withered was, because they had no root; now though depth of earth and moisture be extrinsical to seed, and be another thing, and seed to be seed without it, yet it is not so to fruit, which grow as well out of the nature and moisture of earth as out of the seed,

even

even so the Word of God is as seed by it self, but it makes no man a believer, unless it be rooted in his heart; wherefore rooting and moisture is essential to the nature of true faith in the heart of a person, without which it neither justifieth nor sanctifieth him, and is not caused in respect of his essence in men by a means accidental and extrinsical to it.

Thus all may see that what Mr. *Goodwin* allegeth for reason hath no force to prove that perseverance is not an essential property of true faith; and therefore that temporary faith doth specifically and essentially differ in kinde and nature from that which is true and saving.

But Mr. *Goodwin Sect.*36. endeavoureth to weaken the of Argument grounded upon the cause of the specifical difference the nature and kinde of faith parabolically set forth by *Christ* betwixt that of the stony and that of the good ground, *viz. that it lacked moisture, as* Luke *hath it; had no root, as* Mark *saith; had not much earth, as* Matthew *saith; by saying, yet it had some though not so much earth; and some root, though none in comparison of the good ground, but insufficient to carry it thorow unto the Harvest, yet saith, A sprout or blade of Wheat sown in stony ground doth not differ specifically from a blade of the same grain growing in good ground, though this hath by the opportunity of the soil the better rooting; in like manner, the faith of him that believeth onely for a time, &c.*

b Luke 8.11. Mark 4.14. Matth.13.19.

I answer, here Mr. *Goodwin* and the Reader may see that he changeth the Question from the Parable of *Christ*, thereby deceiving himself and others; for *Christ* by seed understands the Word onely; Mr. *Goodwin* understands it the faith of the person, which is not so; for *Heb.*4.2. saith, *Unto us was the Gospel preached, as also unto them, but the Word did not profit them, not being mixed with faith in them that heard it*: for I grant, the Word preached to the stony ground and good ground in the Parable is the same, and no specifical difference, but it doth not at all follow, that their faith was the same; for then it had been as good ground as the other; for true faith onely makes mens persons good, and nothing else.

First, because *Faith onely justifieth.* c

c Rom.3.28. Gal 2.16.

Secondly,

Secondly, because *Faith onely sanctifieth.* d

d Acts 15.9. & 28.19.

Hence it followeth, that the stony ground not being good, that the faith of it was not of the same kinde with that of the good ground, though the Word they both heard and received were the same.

But Mr. *Goodwin Section* 37. endeavoureth to weaken the Argument grounded upon the effect, *viz.* that the good ground was fruitfull, and the stony ground not, proving the specifical difference of faiths.

First, by concluding the stony ground some ways fruitfull from the word [*patience.*]

Secondly, by denying fruitfulness or unfruitfulness to make any specifical difference between subject and subject, more than strength and weakness, speech and silence, argueth one man to differ in specie *from another.*

And thirdly, for that true believers go astray, and live a long time without repentance, all which time their faith must needs be unfruitfull, should come in time to differ in specie *from it self.*

I answer to the first, that as the blade is not true and real fruit, unless maturity compleateth Corn it self of the same kinde with the seed that was first sown; so no more is the profession of faith true and real faith, unless it bring forth such fruits of goodness as takes God for the whole object and final cause thereof, a which no man hearing the Word compared by *Christ* in the Parable only to stony ground ever did, for if they did *Christ* would have told how many fold the fruit was, as well as that of the good ground; but of that it is said, It withered away, and by and by they were offended, that is, the shew they made of faith by profession consumed to nothing, but became wholly unfruitfull, and so was no good ground.

a Tit.2.11, 12,13,14. 1 John 2.3. chap.3.3.

Ergo, the persons betokened were unfruitfull, and no good persons, not had any true faith but onely in shew.

To the second I answer, that it seemeth very strange that it should be denied that fruitfulness and unfruitfulness should argue a specifical difference between subject and subject, seeing *Christ* our Lord saith, *Matth.*7.15. *Beware of false Prophets which come to you in Sheeps clothing, but inwardly*

they are ravening Wolves, ye shall know them by their fruits, Do men gather Grapes of Thorns, or Figs of Thistles? And it is the very scope of *Christ* in this Parable of the grounds to note out their specifical difference by their fruitfulness or unfruitfulness.

To the third I answer, that as it must be granted and cannot be denied, but that a true believer may possibly sin fouly, and live a time without the sensible exercise of true repentance, which is an interruption of the increase of growth for that time, so is it as true that one may onely seem religious, *b* make great shew of godliness *c* by outward profession of faith and true repentance when they are wholly destitute thereof in truth and substance, as the persons noted out by the stony ground did; therefore as impenitency is not a true believers character, though it may be by accident in him; no more is true faith and Religion an hypocrite stony grounds character, though the great shew and profession thereof may be his accident for a time, *c* yet any may easily see that these two kindes of persons and faiths thus considered do differ *in specie* each from other; in which respect it's clear that although the faith of a true believer may grow faster at one time than at another, and in that respect doth differ the person from himself, yet this is no specifical difference, as is from the other.

b James 1.26.
2 Tim 3.5.
c Luke 8.13, 28.

But M. *Goodwin* preoccupates one Argument more *Sect.* 38. *viz. That true faith resembled by the good ground always includes a purpose of heart to bear the Cross of* Christ *patiently, but the faith of temporaries wanted this property.*

Ergo, *it was not true faith.*

He answereth, *First, true faith doth not in the precise and formal conception of it include such a purpose of heart, though it may be seminally and virtually concluded in it.*

Secondly, he denieth any word or clause in the Parable to import that such a purpose of heart was not in those temporaries from that Paul *saith,* To will is present with me, but how to perform that which is good I finde not. *d*

d Rom. 7.18.

Thirdly, he saith, *that temporaries did endure* persecution for a time. *e*

e Gal. 3.4. & 1.6.

Ergo, *they had such a purpose of heart.*

To

To all which I answer, First, that the old Proverb herein appears verified, that the blinde eats many a Fly; and that Mr. *Goodwin* appears very ignorant of the nature and essential property of true faith, as a proper reason of his mistake; for *Christ* saith expressly, *If any come to me and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea and his own life also, he cannot be my Disciple; and whosoever doth not bear his Cross and come after me cannot be my Disciple.*f Now this hate *Matth.*10.37. expounds less love; from whence it follows, that true faith in the precise and formal conception of it beholdeth *Christ* as the best good (by the free and full forgiveness of all sins) more worthy his esteem than liberty or life it self; because faith beholds *Christ* the alone cause of all his happiness present and future,g and carrieth his person out of himself as a member to live in *Christ* as his proper Head; from whence he receives all life and motion both of grace and holiness here, and glory hereafter, *By which he conquereth all things as impossible to separate him from the love of* Christ. h And all this noted out in the good ground, which are said to be *they which in an honest and good heart having heard the Word keep it and bring forth fruit with patience.*

f Luke 14.26, 27.

g Col.2.10.

h Rom.8.35, 36,37,38,39.

Secondly, therefore I answer, that the Parable doth clearly import that the stony ground were not they which with an honest and good heart having heard the Word keep it, and bring forth fruit with patience; for then it would have been reputed good ground, but this was bad ground, and such as in whose heart the good seed of Gods Word had no roots: therefore there was no faith in the heart, but onely in the head and tongue, in the profession, not in the affection or conversation.

Thirdly, therefore I answer, that although temporaries do endure persecution for a time, which argueth in them a purpose so to do; yet it followeth not that faith produced that purpose and suffering that did in the other, but vain ostentations sake, as *Paul* witnesseth, saying, *Though I give my body to be burned, and have not charity.*i Now where there is no charity there is no true faith: but one is supposed by *Paul* to give

i 1 Cor.13.3.

his body to be burned, and have no charity, *Ergo*, it may be without true faith. And from hence it followeth, that although a man sometimes suffereth persecution upon some other ground, besides true faith, yet this hindereth not but that persons that suffer persecutions for the witness of the Truth of *Christ* by the power of a lively faith do differ *in specie*, both from them that suffer for ostentation sake, and from them that in time of persecution do forsake the profession of *Christ*, as is set out by the stony ground; wherefore though every constancy in persecution argues not sincerity of true faith, yet every total and final apostacy for persecutions sake argueth hypocrisie and want of sincerity *i* in true faith.

i Heb. 3.14. Luke 14.33.

As for that *Paul* saith, *To will is present with me, but how to perform that which is good I finde not:* is not meant as if true faith were destitute of power, but onely that believers, have some hinderance from that good which they desire through the corruption that is in them, which they overcome by faith. *a*

a 1 John 5.4.

And as for what *Paul* writeth to the *Galatians* 3.4. *Have ye suffered so many things in vain, if yet it be in vain?* argueth that it were wholly in vain if they were destitute of that faith they made shew to have, and that it was not in vain if they had that faith in truth and soundness which they professed to have, because that which onely is done or suffered in faith is profitable, and *whatsoever is not of faith is sin. b*

b Rom. 14.23

But Mr. *Goodwin* in *Section* 39. saith, *His last proof of Scripture is* 2 Pet. 2.18. *&c.* where he concludeth *the possibility of a total or final defection in true believers lieth as full and large in these quarters as truth can be judged in words,* viz. *that they who by the acknowledgment of* Jesus Christ *have clean or truly or really escaped the pollutions of the world, being again intangled therewith may be overcome; so as that their spiritual state and condition will be worse at last than it was at the first, or before they believed: what is this being interpreted, but that true Saints or believers may possibly apostatize from their believing condition, so as to perish everlastingly.*

I answer, that this Text of *Peter* doth not conclude the persons

persons spoken of to have been at any time Saints or found believers, nor import any thing, but what may very possibly be found in hypocrites.

This he opposeth, first by referring the Reader to *Chapter* 8. *Section* 45,46,47. *Page* 145. saying, *That if the persons here said to have escaped the pollutions of the world through, &c. shall not be supposed truly and inwardly sanctified, &c. but onely externally, they must be supposed withall.*

First, to have been all this while in the midst of that greatest pollution of the world, and which pollutes all other things unto men c *unbelief.* c Titus 1.15.

Secondly, to have been in the inward bent and frame of their mindes and wills, as much addicted to all other the pollutions thereof, as at any time formerly.

And lastly, to have been all this while most damnable hypocrites and dissemblers.

I answer, I see no reason notwithstanding all this should be granted, yet all this hindereth not but they may be said in respect of men and outward state to have escaped the pollutions of the world when they leave those outward ways of idolatry, that they with the world formerly lived in and practiced, and are now come to be members of *Christ*'s true visible Church; and thus did *Simon Magus*, *d* who notwithstanding was all this while inwardly in the gall of bitterness and in the bond of iniquity. *e* d Acts 8.13. e Verse 23.

But he saith, *Secondly, that which the Text alleg:th as the cause or means of their escape was their knowledg or ackowledgment of the Lord and Saviour* Jesus Christ, *which plainly evinceth it to have been such an escape which is inward, cordial and real in conjunction with true sanctification, and not outward, formal, or in shew and pretence onely, because to knowledg of God or* Christ *the Scripture ascribes justification, sanctification and salvation it self,* Isai 53.11. Ephes.4 12, 13,20,22. 1 John 2.4. chap. 3.6. John 17. 3. *Therefore, &c.*

I answer, that altheugh the Scripture ascribeth justifieation, sanctification and salvation to knowledg of God or *Christ*, at some times and in some places, yet it is not always so, and in every

every place, but in some places *Paul* saith, *Knowledg puffs up, and makes it separable from true love.* f The persons are therefore just nothing in *Christianity*; and therefore men may according to Scripture-language when they come to the Church and offer themselves to be received as members by profession of acknowledgment of *Christ* and are received, be said to have escaped the pollutions of the world through the acknowledgment of our Lord and Saviour *Jesus Christ* though it be onely outward, formal, or in shew and pretence, according to what *Paul* saith, *They profess that they know God.* g

f 1 Cor. 8. 1, 10, 11. chap. 13. 2. Rom. 1. 21.

g Titus 1. 16.

But thirdly, he saith, *if the escape was not inward and real, then how could the persons be in danger of an after-intanglement, or of being overcome; at least how should their conditions be rendered more dreadfull thereby, more than under the escape, as the Text supposeth; for if it were not inward, they were in the gall of bitterness, and bonds of iniquity, and unbelieving Hypocrites all the while of their escape. Now then the greatest misery belonging to them at* h *present they cannot lightly through any apostacy contract a worse condition: and he knoweth no apostacy an Hypocrite capable of, but from* Belial *to* Christ, *or from Satan to God.*

h Mat. 24. 51. Luke 12. 46.

I answer, First, it seems Mr. *Goodwin* knoweth no possibility of an hypocrite his being in the true Church, or at least no possibility of his apostacy from it, or from the profession of true godliness, whereas *James* speaks of such possibility, i *If any man among you seem religious, and refraineth not his tongue, but deceiveth his own heart, this mans Religion is vain* at the best.

i James 1. 26.

Secondly, I answer, that Mr. *Goodwin* supposeth none, but those that are inwardly sanctified by the Spirit of God to be in danger of after intanglement with the world, and of being overcome with sin, when as there neither is, nor can be any greater security from any such danger than that is. k

k 2 Cor. 1. 21, 22. Ephes. 1. 13, 14. Rev. 3. 10.

Thirdly, I answer, though hypocrise be discovered by apostacy, yet is apostacy a greater degree of iniquity, because profession of godliness is good & is every ones duty, and to forsake the same is simply and every way evil. Now although every hypocrite

pocrite is prone and disposed to apostacy, and to forsake the profession of godliness upon every such occasion as may prevent him from suffering any great worldly evil for his profession sake, or possess him of great outward or worldly good in the forsaking thereof, yet when this disposition breaks out into action and apostacy it self, then doth it also obdurate the person to cast off all hopes of blessing, and all fear of judgments from God in the world to come, and thereby imboldeneth him to all manner of iniquity whatsoever, though against conscience, which he was restrained from before, by which his condition becomes far more dreadfull, both in that it indisposeth the person to repentance and true conversion by any means from God afforded, more than ever he was before, which is the scope of *Paul*; *a* and also as the person grows more wicked, *b* so his punishments increase more dreadfull in equal proportion from that righteous God who rendereth to every man according to his works, *c* which is the scope of *Peter* in the present Text.

a Heb. 6.4, 5, 6. chap. 10.26.
b 2 Tim. 3.13.
c Rom. 2.6. Rev. 22.12.

But Mr. *Goodwin* in *Section* 40. saith, *If the expressions import nothing but what Hypocrites are capable of, then may those be Hypocrites who are separated from men that live in errour, and from the pollutions of the world: and on the other hand those may be Saints and sound believers who wallow in all manner of filthiness and pollutions of the world.*

I answer, I presume no wise *Christian* but may and most will grant that some men separate from the world and the idolatrous pollutions of the same (which are Errours) and are baptized members of *Christ*'s true visible Church, may yet possibly be hypocrites, and not sincere believers, notwithstanding their profession and outward practice of godliness; as on the other side, some other men who are not yet members of *Christ*'s true visible Church, nor yet separated from the erroneous, idolatrous pollutions of the world may yet possibly be sincere believers, though weak, or else there are no Sheep without, or Swine within; but both plenty of Scripture, *d* and known experience witness the contrary; and therefore, *&c.*

d Gal. 2.4. Jude 4. Acts 10.2. Matth. 8.10.

But

But Mr. *Goodwin* proceedeth, saying, *The persons here specified are said to have clean (which is as much as truly and really) escaped from those who live in errour; whereas doubtless an Hypocrite cannot be said truly and really, but in shew or appearance at the most to have made such an escape, considering that for matter of reality remaining in Hypocrisie, he lives in one of the foulest errours that is.*

I answer, the Text doth not say, those that were *clean escaped from them, who live in errour*, were allured, intangled, or overcome, but onely that those false Teachers mentioned *v.1.* did *by speaking great swelling words of vanity endeavour to allure through the lusts of the flesh, through much wantoness those that were clean escaped from them, who live in errour, while they promise them liberty.*

But the Text doth not speak of such, that they were overcome or prevailed upon, to yield to any such allurement, wantoness or liberty.

True it is that in *v.20.* the Text saith, *For if after they have escaped the pollutions, &c.* But there he speaks not of a clean escape.

Therefore those mentioned in *v.18.* are and ought to be distinguished and decyphered from those mentioned *v.20.* which whilest Mr. *Goodwin* endeavoureth to confound, he by the word [*clean*] which he concludes as much as truly or really makes a great flourish to blinde the eys of the simple Reader, which flourish the distinction expelleth, and utterly taketh away; for the Apostle well knew that those that were clean escaped were free from a total and final intanglement, and so speaks; *e* and therefore in *v.20.* speaks after another manner. that if the escape that any had were no other than such as left them at last to be totally and finally intangled and overcome, then it was not a clean escape, but they were *Dogs* and *Swine* at best, and such as would *turn to their old vomit again*, and be and grow *worse* than ever they were before.

e 2 Pet.1.8. chap.2.9.

But Mr. *Goodwin* saith further, *That an Hypocrite in the snare of Death cannot in reason or common sense be said to be allured or overcome by the pollutions of the world no more than a fish that is already in the Net.*

I answer

I answer, but an hypocrite that is in *Christ*'s true visible Church may very properly and with good reason be said to be afterwards *allured*, and again *intangled* and *overcome* with the pollutions and idolatries that are in the world, as well as a fish at a distance from the hook may be said to be allured by the bait that is upon the same; and this is effected when such persons are drawn by the allurements and intanglements that are in the world, to forsake *Christ*'s true visible Church, of which they were visibly members, and turned to practice again the idolatrous pollutions that are in the world.

Bu: Mr. *Goodwin* further saith, *Hypocrites neither are nor can with any congruity to Scripture-phrase be said to have escaped by the acknowledgment of* Jesus Christ, *because that imports a sound and saving work of conversion.*

I answer, and grant that it is so when the acknowledgment is as it ought to be; but it followeth not at all but some may and do make an acknowledgment of *Christ*, by which they pretend and do outwardly forsake the idolatrous pollutions of the world, and obtain membership with *Christ*'s true visible Church, when as the acknowledgment they make of *Christ* is onely words, and not from true faith in the heart; and yet this acknowledgment is so called by way of concession in Scripture-phrase, which sometimes speaks of knowledg as separated from love, *f* which is never when knowledg is true, sound and real.

f 1 Cor.8.1, 2,3. chap.13.2. Titus 1.16.

But lastly, Mr. *Goodwin* saith, *that the persons to whom* Peter *writes looked upon by him as true believers, such as partaked of like precious faith with himself*, g *it cannot reasonably be imagined that in so short a Letter he should hang so long as the whole second Chapter upon a discourse which little or nothing concerns them to whom he writes, nor much any man else, if true believers be uncapable of any backsliding which should make their later end worse than their begining, it were to no purpose to them, no more than for* Solomon *to journey to the Queen of* Sheba's *Court, to inform her that Thieves and Murderers were sorely punished in his Kingdom: nor would it concern Hypocrites, in case peremptory election be true, considering if one be elect they are in no*

g 2 Peter 1.1.

danger

danger of their later end to be worse than their begining; or if one be reprobated they are in no capacity or possibility of redeeming themselves by any means whatsoever: therefore questionless Peter *clearly supposeth that even true believers are obnoxious to such an apostacy as is accompanied with ruine and destruction.* Thus saith he.

I answer, that although *Peter* write to such as were true believers, yet this hinders not but that *Peter* might and did suppose some that lived in Church-fellowship with them either were or might be very hypocrites, though outwardly they might seem as holy as any amongst them: now such understood by *Peter* to be such as were likely to apostate from that outward practice and state of Religion, and profession of godliness, that at present they were in upon hope of worldly benefits, or for avoiding of worldly misery, which the Church was subject to be tried with. Now in this case for the truly godly to be premonished of such was very profitable, that thereby they might be comforted and not despair, considering that such mens apostacy came through want of sincerity, and they being sincere might have confidence that God would not suffer them so fearfully to forsake the profession and practice of *Christ*'s Religion and Church-fellowship, so as to become worse than they were when they began the profession thereof.

And secondly, to teach them that the outward appearance onely of faith and godliness will not be able to preserve any therein in the day of trial.

Thirdly, to direct them that as there is no other testimony of election than sincerity in the profession of the saving knowledg of *Christ*, *a* so they have no other security from apostacy in which they can confide and trust.

a 2 Peter 1.10

Fourthly, it directs them how to judg of apostates, as of persons never sincere at the best, nor ever had being in Gods election; and therefore to content themselves notwithstanding their apostacy, considering that the Church is better rid than sped of such; *b* and also it is of singular use and profit in respect of hypocrites and reprobates themselves, in clearing up Gods righteous judgment against them, and leaving them inexcusable, when as so many cautions, comminations, threat-

b 1 Cor. 11. 19.

nings

nings and forewarnings used by *Peter* in this whole second Chapter will no ways move, alter or change their natures, qualities, dispositions and affections of Dogs or Swine, or any ways turn them from hypocrisie to sincerity, nor prevent in them such fearfull and foul apostacy (in the day of triall) and appearing worse in lewdness and wickedness at their later end than they were before they began to profess Religion.

In all which Mr. *Goodwin* appeareth to err, in concluding that *Peter* supposeth that even true believers are obnoxious to such an apostacy as is accompanied with destruction and utter ruine, seeing there is no necessity inforcing any such conclusion.

And thus have I done with his Testimonies from the Scriptures. Next follows his Arguments.

The first whereof is in *Chapter* 13. *Section* 2. *Page* 300. and is this.

That Doctrine which rendereth God free from that unrighteousness which the Scripture calls a respecting of persons of men is a Doctrine of perfect consistency with the Scriptures and the truth.

The Doctrine which teacheth a possibility of the Saints declining, and this unto death is a Doctrine of this import.

Ergo, *his proof of the* minor *is, because the Doctrine that teacheth a possibility of the Saints declining, and this unto death subjecteth Saints as well as others to this righteous Law of God,* Neither fornicators, *&c.* shall inherit the Kingdom of God: *c meaning without repentance: whereas the common Doctrine of perseverance exempteth them teaching that though such should turn fornicators, idolaters, adulterers, &c. and continue without repentance, yet they retain their title of inheritance in Gods Kingdom and remain under the greatest love,* viz. *of election and of children: and thus makes God the greatest respecter of persons in the world implacably severe to lesser, and indulgent above measure to greater sinners.* c 1 Cor. 6. 9.

I answer, by denying his *minor* Proposition, and do say that if I should call his prosecution of his *minor*, railing instead of proving, peradventure Mr. *Goodwin* may conceive me

not fair and just; but let it be tried whether I deal not more justly than he.

First, he supposeth Saints to turn fornicators, or idolaters, or adulterers, or effeminate, or abusers of themselves with mankinde, or covetous persons, or drunkards, or revilers, or extortioners: but this is to beg the Question, and to take for granted that which cannot be proved; and that although it may safely be granted they were such heretofore, *d* yet it cannot be proved that they will turn such hereafter; for as one act denominates not the person, as one Swallow makes not a Summer, *viz.* as one act of mercy denominates not a mercifull man, nor one act of justice a just man, so no one act of vice denominates not a vicious man, but a constant Trade onely notes out a Tradesman, so a Trade only in wickedness denominates and concludes a wicked man; so it followeth not at all that because sometimes Saints fall to commit the sin of fornication or idolatry, *&c.* that therefore it must be supposed they turn idolaters or fornicators, *&c.* because such sins are sometimes committed through infirmity or frailty, and not through pertinacious obstinacy, such as is in others wholly void of faith; and therefore such sins in such persons doth not conclude then turn'd fornicators or idolaters, *&c.*

d 1 Cor.6.11.

Secondly, I answer, that Mr. *Goodwin* concludeth the common Doctrine of the Saints final perseverance to suppose Saints to turn fornicators or idolaters, *&c.* and to live in impenitency therein, and yet retain the Title of inheritance with God, which is a meer calumny, seeing there is no common Doctrine that doth maintain a perseverance of the Saints Title of the inheritance of Gods Kingdom more than of a preservation of them by God from turning wicked men.

But where he saith, *it cannot be denied, but is confessed by some, that true believers have fallen into the foul transgressions mentioned and remained a long time without repentance.*

I answer, nor can it be denied by Mr. *Goodwin* but that the nature of true repentance may be where always the excercise thereof is not so clearly manifested, in which later respect

Saints

Saints may be said to have fallen by frailty into some of those foul transgressions mentioned, and remain without the exercise of repentance, yet having the nature thereof still within them, such never could be denominated by such vices, and so not under any Law of disinheritance; and so God no respecter of persons by their final perseverance in the grace or favour of God,

His second Argument is in *Section* 3. thus, *If the common Doctrine of perseverance rendereth the Ministry of the Gospel so far as it concerneth the perseverance of the Saints, vain, impertinent and void; then is it not a Doctrine of God but of men; and consequently that which opposeth it is the Truth; but certain it is that the said Doctrine is of this import.* Ergo,

The *minor* he prosecuteth thus, *That Doctrine which rendereth such exhortations, threatnings and promises which tend to the preservation of the Saints in faith and holiness useless, rendereth the Ministry of the Gospel as far as it concerns the encouragement or enabling of the Saints to persevere needless and vain; but the commonly received Doctrine of perseverance is guilty of such a tendancy as this.* Ergo.

I answer, denying this *minor*, which he endeavoureth to prove thus.

Because the common Doctrine of perseverance commandeth all Saints to believe without doubt the impossibility of a total and final defection of their faith, though they should fall into ten thousand enormious and most abominable sins, and ly wallowing in them like Swine in the mire, yet they shall all that while remain in an estate of grace, and that God will irresistibly bring them off by repentance before they dy: but that Doctrine that commandeth all this, rendereth all exhortations, threatnings and promises in order to prevail with them useless. Ergo.

I answer, this *major* he takes for granted, which I deny, and say, it is but Mr. *Goodwin's* calumny upon the Doctrine to render it odious; for the Doctrine of perseverance commonly received doth not suppose Saints to fall into ten thousand enormi-

mous

ous and most abominable sins, and to ly wallowing in them, like a Swine in the mire; but as it requires all Saints to believe without doubt the impossibility of a total and final defection of their faith, so they are required by the same Doctrine as much to believe without doubt that the impossibility of a total defection of faith will undoubtedly preserve them from a total lying wallowing in sin, like a Swine in the mire, considering that it is the presence of faith in Gods grace that preserves men from the *dominion* and power *of sin*, a and *purifies the heart*.

a Rom. 6. 14. Acts 15. 9.

And his *minor* upon the same reason appears as false, it being assumed from that false supposition, that thereupon it rendereth all exhortations, threatnings and promises in order to prevail with Saints useless; and the reason he allegeth to prove it is taken away. For his reason is this:

Because a certain knowledg that God will irresistibly preserve a man in the state of grace, how desperately careless, negligent or wicked soever he shall be, clearly dissolves the usefulness and necessity of all other means whatsoever in reference to this end.

I answer, here a Saint is supposed desperately careless, negligent and wicked, which as it is false, so it begs the Question, taking for granted that which can never be proved, but is denied, that is, that Saints fall to be desperately careless, negligent and wicked; and seeing the uselesness of means is grounded upon this false supposition, it followeth that it is wholly false with its ground and foundation upon which it is built; yet because he goes on with plausible triumph in the prosecution of his *minor* I shall follow.

He saith, *It is such a Truth which prejudice and partiality themselves cannot lightly but subscribe, namely, that there is no force, power or authority in such an exhortation, wherein we are pressed to use means for the avoiding of such a danger, as we are upon sure grounds perswaded cannot possibly fall upon us, or for the performance of that which we are sure we cannot but perform, or that God himself will certainly work in us.*

So again, that there is no efficacy in such a threatning of danger, which we know we cannot fall under.

And

And lastly, there is no weight or quickening power in such a promise, which promiseth such a blessing upon a condition which we know to be ours before the condition be performed, and cannot upon any terms be deprived of.

I answer, *Christ* promiseth, *that he that believeth in him shall be saved*; and threatneth, *He that believeth not shall be damned*, *b* and exhorteth every one to believe in him. *c* Now it followeth not at all, that because believers are assured that they shall certainle be saved by *Christ*'s promise that to exhort such to believe assuredly their salvation through *Christ* alone is useless or unprofitably, or that there is no weight or quickening power in this promise, or because they are absolutely free from damnation the threatning thereof to unbelievers is useless to these believers, or although such are absolutely free from danger of Gods wrath that it is in vain to exhort such to believe so, or to hear Gods Word which teacheth so, or to receive the Sacraments which signifieth and sealeth so; all this freedom and benefits being received by faith alone in *Christ*, and depending upon no other condition whatsoever; it followeth therefore hence that uselesness of means in order to the Saints perseverance in this faith is but a meer vapour and flourish of words of deceit and falshood, and no truth at all in it.

b Mark 16,16
c Mark 1.15.

But he saith *Section* 4. *That which is commonly pleaded to salve the usefulness of means in order to this Doctrine is nether Logical nor Theological, namely, that exhortations, comminations and promises are means appointed by God for the accomplishment and effecting of that perseverance in the Saints, which he hath made simply and absolutely necessary by his decree: now that this is irrelative to the business will appear by weighing the particulars severally*, as he saith.

First, that the exhortations wherein the Saints were exhorted unto perseverance are no means by which the promises of perseverance made unto them are accomplished or effected is thus clearly evinced.

Whatsoever is a means for the bringing of any thing to pass ought not to contain any thing in it repugnant or contrary

unto

unto that which is intended to be brought to pass by it.

But the Scripture-exhortations unto perseverance contain that which is repugnant to the promises of perseverance if supposed such as the common Doctrine suppose them to be; therefore they can be no means to effect these promises.

His proof of the minor *is, that such exhortations are made to the Saints as these,* Take heed lest at any time there be an evil heart of unbelief in you, lest you be hardened through the deceitfulness of sin, lest you fall from grace, lest you fall from your own stedfastness, lest you receive the grace of God in vain, *&c. in their native tendancy import a danger, and serve to raise a fear in men, lest the danger imported should come upon them, whereas such promises as these made unto the same persons, and that unconditionally, that there shall never be an heart of unbelief in you, that you shall never be hardened through the deceitfulness of sin, that you shall never fall away from the grace of God, &c. exclude all danger, yea, or possibility of falling away, and tend directly to prevent or extinguish all fear in men of any such danger: therefore such exhortations are in their very nature and genuine import contrary to such promises in theirs, and consequently can be no means of bringing them to pass.*

I answer, these sentences of Scripture are perverted most of them by detraction of words expressed in the Text, and all of them in the sense and meaning, as will easily appear in the survey of them, particularly the words are in the Text thus, *Take heed brethren lest there be in any of you an evil heart of unbelief, lest any of you be hardened through the deceitfulness of sin,* a *and lest any man fail of the grace of God.* b Wherein all these three the word [any] is left out by Mr. *Goodwin*, I will not say on purpose to deceive, but yet it's a cause of errour; for the Apostle doth plainly signifie thereby, that some amongst them in Church-fellowship with them might have *in them an evil heart of unbelief*, and be *hardened through the deceitfulness of sin, and fail of the grace of God*: which all the Church was to take heed of, lest God should be dishonoured, and the Gospel defamed, and many of themselves

a Heb.3.12, 13.
b Heb.12.15.

selves defiled in neglect of their duty, either of admission of such as they should not, or of or for want of timely admonition and reproof, when any such root of bitterness springing up amongst them trouble them, or for want of exclusion of them out of the Church by excommunication, and yet none of these Texts conclude that true believers themselves were supposed such as had in them an evil heart of unbelief, or were hardened through the deceitfulness of sin, or did fail of the grace of God, or were in any danger of such total defection.

And the like may be said of the other two Scripture-sentences.

First, *Paul* beseecheth the *Corinthians*, *that they receive not the grace of God in vain*; c that is, as hypocrites do; for true believers do not receive the grace of God in vain; therefore this exhortation doth not suppose them in danger thereof. c 2 Cor. 6. 1.

Secondly, *Peter* exhorteth the Church, *not to fall from their own stedfastness, but to grow in grace and knowledg of Christ*: d which notes out that the want of that degree of knowledg of *Christ*, and grace by him, that was necessary to be increased in them, might render them liable to decline that degree of stedfastness, when they met with perverters of Scriptures, that otherwise they might possess, that might hinder their comfort. d 2 Pet. 3. 17, 18.

But all this doth not at all contradict the absolute promise of freedom from total and final defection of faith in the Saints; and therefore doth not at all prove his *minor*, because his proof doth contain nothing but a perverting, and not a right use of the Scripture-sentences.

If he should reply that these Sentences must and do necessarily lay a duty on the Saints in relation to themselves to search into their own hearts, as well as in relation to other that were in Church-fellowship with them.

I answer, that it can reach no farther than to finde that they are Saints in truth, and not in shew onely, and no exhortations importing any danger of destruction hath any more use or office to them, because then they are in Gods everlasting covenant of grace, and of his absolute promise of final perseverance in the same. e e Heb. 8. 10, 11, 12.

 But

But he saith, *If such exhortations be a means to effect that perseverance promised to the Saints, then must the act of perseverance necessarily depend upon them, so as that it cannot be effected without them.*

I answer, This I deny, and say, They are means, because they are instituted by God in order to such an end, and to be used and submitted unto by us accordingly; but yet God can and sometimes doth effect perseverance by other means without that in some Saints, he is not limited though we be; so that they are means which we must use and submit to, or else we neglect our duty, not such without which Saints perseverance cannot be effected.

And from hence it followeth, that all the discourse how they are means whether irresistibly by the Spirit or by themselves, or whether physically or morally is of no use or purpose, nor doth it or any thing else alleged prove his *minor*, namely, that the common Doctrine of perseverance rendereth the Ministry of the Gospel in order to it vain; therefore this Argument is vain.

But in *Section* 8. he allegeth *Acts* 27. from which is inferred, *that an absolute promise doth not take away the usefulness of exhortations for the obtaining of the good things promised, seeing* Paul *had by an Angel an absolute promise, that there should be no lo loss of any mans life amongst them, and yet* Paul *said,* Except these abide in the Ship, ye cannot be safe.

To this he answereth six things, endeavouring to take off the force thereof.

First, that it is the general received opinion of Divines that promises of temporal good things are still conditional, not absolute; now this is such. Ergo.

I answer, First, he instanceth no one Divines opinion in the business. *Ergo*, it may be doubted.

Secondly, possibly it may be their opinion in the generality of temporal good things, but not in every particular one.

Thirdly, the opinion of Divines are no Articles of Faith.

Fourthly, many particular, temporal, absolutely promised good things without condition are recorded in the holy Scri-

pture,

pure, as *Abraham's* Son *Isaac* at such a time precisely, *f* also the deliverance of the *Israelites* out of *Egypt*, *g* also that the World should no more be drowned, *h* also to *David* the recovery of all the Spoils from the *Amalekites*, *i* also the deliverance out of Captivity in *Babylon*, *k* with many the like.

f Gen.17.16, 19,21.
g Gen.15.13, 14.
ch.50.24,25.
h Gen.9.8,18
i 1 Sam.30 8.
k Jer.29.10.

But his second Answer is, *that it hath been formerly observed more than once, and confirmed by pregnant instances, that many promises in Scripture, though absolute in form, are yet conditional in matter and meaning.*

I answer, that I in my Answer to those Observations have found and cleared all his instances to fail him, and that all those promises in Scripture absolute in form are also absolute in matter and meaning, *Page* 58,59.60,74,75.

His third Answer is, *that the words of* Paul *to the Centurion and Souldiers, viz.* Except these abide in the Ship they cannot be safe: *proves the said promise not absolute but conditional.*

His Reason, *for in case God had promised in absolute without all exception or condition that they should have been safe,* Paul *had plainly contradicted the truth of it, by affirming they could not be safe otherwise than upon condition of abiding in the Ship.*

I answer as I formerly have, that the abiding in the Ship, could not possibly be any condition of the promise of their safety, because the Ship it self failed them before they came ashore, and they were necessitated to swim for their safety, onely the abiding in the Ship was a necessary means of their safety as long as it lasted, which they were by no means to neglect; for as it was great grace and mercy in God when men are likely to perish to promise them safety and deliverance, and a ground sufficient for them to believe safety and deliverance, though they know not the means by which it will be accomplished, so it is as necessary for those to whom that promise is made to neglect, no means tending thereunto; and yet the use of any such means cannot with any good reason be concluded a condition of the promise; and this is *Paul's* sense of these words, *Except these abide in the ship*

they cannot be safe: but it is indeed against faith, sense and common reason to expect deliverance and safety from God whilest we destroy our selves, as *Paul* signified to the Mariners, if ye drown your selves, and do not stay in the Ship while the Ship lasteth, how can you expect that God should save you, according to his promise? and yet the not drowning of mens selves is not the condition of the promise of safety from God, because in every conditional promise the condition is inseparably annexed to the promise: and again, the condition contains in it the matter of trust and confidence as much as the promise; but neither of both these agreeth to the promise made to *Paul*, nor yet to any of the promises of the total and final perseverance of the Saints in the grace of God.

His fourth Answer is, *That* Paul *exhorts them after long abstinence to take meat upon this motive, for this is for your safety, which plainly proves, that notwithstanding the promise, that not an hair of any of their heads should fall to the ground, yet they might have perished by over-long fasting; therefore the promise was not absolute.*

I answer, that whereas he saith, they might have perished by over-long fasting, so I say, they might have perished by drowning, but how then should Gods promise have been fulfilled? and therefore although they might have perished, as to the possibility of the thing, yet they neither might nor could as to the fulfilling of the promise; therefore as their eating after long abstinence tended to their safety, so it was by Gods ordering providence that they had meat still remaining, and that they were willing to follow *Paul's* advise therein towards their safety, in order to the accomplishment of his gracious promise towards them; yet although the eating meat was means of their safety, yet this hindereth not the promise of their safety from being absolute without condition; for eating was not any condition of the promise at all.

His fifth Answer, *That after this they lightened the ship, cast in the Wheat into the Sea, which is a strong presumption, at least that* Paul *did not understand the promise in an unconditioned sense.*

And

And his sixth Answer is, *If these words be narrowly scan'd* v. 22. And now I exhort you to be of good cheat, for there shall be no loss of any mans life amongst you, but of the Ship onely. *It will appear that the meaning of the promise was not simply that none of their lives should miscarry, but that though the ship should miscarry and be lost, yet the lives of none of them should hereby, or upon this occasion miscarry.*

And the reason why God so ordered the matter that the ship should be lost, notwithstanding all means used to preserve it was, that they who went along with Paul *in it might plainly know not only that their preservation was from God, and that more than in an ordinary way, but that it was vouchsafed to them upon such terms for his Servant* Paul's *sake, who was amongst them, which they could not so well have understood had the ship come whole and safe into Harbour, for then they might very possibly have thought that they had escaped by* means to effect *their own labour and skill.*

I answer, his fifth Answer proves not lightening of the Ship, to be any condition upon which the promise of their safety, was made and grounded, but onely declares it a necessary means to effect the promise of God in their safety.

And also I answer to his sixth Answer, that although God did gratifie *Paul* in all their eys, both with the promise and performance of all their safety when the Ship was lost: yet this nothing hinders the promise from being absolute, which yet doth not take away but declare the necessary use of exhortations to means for the obtaining of the good things promised.

But in *Section* 10. he saith, *Other Scriptures there are by which the Teachers of unconditioned perseverance conceive they are able to prove a rational consistency between an absolute promise of perseverance and an exhortation thereunto, as these,* Wherefore let him that thinketh he standeth take heed, lest he fall. There hath no temptation taken you, but such as is common to man; but God is faithfull who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape, that ye may be able to bear it. *a* 1 Cor. 10. 12, 13.

So

So again, Work out your own salvation with fear and trembling, for it is God that worketh in you both to will and to do of his good pleasure. *b*

b Phil. 2. 12, 13.

So the Apostle to the Hebrews admonisheth them to take heed of falling away, *yet professeth thus concerning them*, But beloved we are perswaded better things of you, and such as accompany salvation, though we thus speak. *In these and such like places exhortations unto perseverance and promises of perseverance are joyned together by the Holy Ghost; therefore they that deny a due consistency between them impute folly or weakness to the Holy Ghost.*

He answereth, *They who affirm the conjunction in the said Scriptures are nearer the crime specified by ten degrees than they who deny it, and it is no mans light but his who hath darkness for a vision; for in none of the places cited is there any promise of perseverance: for first, it is one thing to say and teach that God will so limit as well the force as the continuance of the temptation that the Saints may be able to bear them: another to make a promise of absolute perseverance, yea those very words clearly import that all here promised is a sufficiency of means to persevere, if they will improve them, not an infallibility of their perseverance.*

And that caveat, Let him that thinketh he standeth take heed, *&c. plainly supposeth a possibility of his falling: and this caveat is not given to Hypocrites, who please themselves with a groundless conceit of the goodness of their condition Godward; because it were better such men should fall (from their present standing in a groundless conceit) than continue their standing, nor would the Apostle ever have cautioned such to tak heed of falling whose condition was more like to be made better than worse by their falling: and besides to understand the caveat of those believers overthrows the pertinency of it to their cause, who insist upon it to prove a due consistency between exhortations to and promises of perseverance: if then it be directed to true and sound believers it clearly supposeth a possibility of their falling, in case they take not heed, otherwise their taking heed would be no means of their standing, and that they might possibly not take heed, otherwise the caveat*

were had been in vain: if then their standing depends upon their taking heed lest they fall, and their taking heed a thing they may possibly omit, evident it is that there is a possibility of the Saints non-persevering.

I answer, if the Apostle should be understood to direct his speech to hypocrites, yet it is not to be supposed that he warned them to take heed lest they fall, from a groundless conceit of their good condition to Godward, but from the Church and *Christian* profession, whose condition was not like to be better thereby but worse; the caution therefore to them was usefull.

First, to direct them, that in case they stood not upon good ground to stand upon better.

Or secondly, to leave them inexcusable in case they did not; but in case *Paul* be understood to direct his speech to true believers and Saints, then it must be considered,

First, that their standing is by faith, *a* that God hath forgiven them all their sins, and given them eternal life through *Jesus Christ. b*

a Rom.11.20.
b Luke 1.77. Acts 13.38. Heb.8.12.

And secondly, that they do not onely think that they stand by this faith, but they know it, *Now we have received the Spirit which is of God that we might know the things that are freely given to us of God. c*

1 John 5.11, 12.
c 1 Cor.2.12.

Hereby know we that we dwell in him, because he hath given us of his Spirit.

And again, *We have known and believed the love that God hath to us. d*

d 1 John 4. 13,16.

And again, *Hereby we know that he abideth in us by the Spirit which he hath given us.*

1 John 3.24. 1 John 5.10.

And again, *He that believeth on the Son of God hath the witness in himself.*

And again, *The Spirit itself beareth witness with our spirit that we are the children of God. e*

e Rom.8.16.

Now when men *know and believe that God hath made an absolute covenant that he will put his Law in their minds, and write it in their hearts, that he will be their God, and they shall be his people, that he will be merciful to their unrighteousness, and their sins and iniquities he will remember no more. f*

f Heb.8.10, 12.

And

And secondly, that they are in absolute the persons with whom this promise is made, it followeth that this concludes an absolute promise of perseverance unto them.

And from hence it followeth, that *Paul*'s caution or exhortation can contain no more as directed to such persons, than to stand fast and firm in that faith of Gods absolute covenant and promise which they already had and were in; yet nevertheless seeing it cannot be denied, but is granted by all, that the Saints as well as Hypocrites are subject to be carnally secure, the wise Virgins as well as the foolish to slumber and sleep, yet with this difference, that the wise were never without some oyl, though the foolish had none. *g*

g Matth. 25. 3, 4.

Hence it is, they are not lost totally with carnal security, as foolish are, but have a recruit, partly by means of such exhortations as this in question, directing them to their retired strength in Gods absolute promise, and partly from the inward inspirations of the holy Spirit within them, which are by this means stirred up, enabling them to repair thereunto. Hence it is, they are finally preserved in perseverance. And from hence it followeth also, that although *Paul* be concluded to direct his speech to true and sound believers, and that they thereupon be supposed possibly (for want of taking heed to such false Doctrine as Mr. *Goodwin* here teacheth) to fall from stedfast faith in Gods absolute promise, to doubt of Gods grace for want of conditions, or to be carnally secure by their own performances.

And secondly, that they may not take so much heed herein as they ought to do, yet it followeth not that their standing doth so depend upon their taking heed or non-taking heed as to suppose a total and final apostacy to follow thereupon, because such is the goodness and faithfulness of God who hath made this covenant with them, and promise to them, that though they neglect themselves in the temptation or trial (and do not take such heed as they ought) yet God will not neglect them, but *will with the temptation also make a way to escape*, (total and final apostacy from God) *that they may be able to bear it*, without being destroyed by it; and therefore it is false that he saith, that all that is here promised is onely a sufficiency of means to persevere, if they will improve it, consider-

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ing that the improvement is as well here promised as the means to be improved, and is no less than the promise of perseverance it self, or else God doth suffer them to be tempted, and doth not make their escape, according as is said; and therefore to affirm a conjunction between an exhortation to and an absolute promise of final perseverance unto Saints, in or from this Scripture is neither criminal nor yet a dark vision.

But he *Section* 11. saith, *It is one thing to affirm that God worketh in men as to will so to do, and another thing to promise and work perseverance, there is little or no affinity between these.*

I answer, First, it is clear that *Paul Phil.* 1. 27. exhorts, *that they should stand fast in one spirit, with one minde, striving or fighting together* (as one man) *for the faith of the Gospel*; and continueth and concludeth the same exhortation in *v.* 12. of the second Chapter, and rendereth a reason of the same exhortation *v.* 13. Therefore when he exhorteth *v.* 12. that they should *work out their own salvation with fear and trembling*; the meaning is, by standing in and fighting or contending for the faith of the Gospel, that is, the absolute belief of the forgiveness of all their sins, and the free gift of eternal life to them by or through *Christ* onely and alone; and the Apostles reason hereof is, because such a work of faith both in their *will and the deed*, is the work of God onely; and thus *Beza* expounds the very Text; from whence it followeth, that though Saints be moved by exhortations to contend for Gospel-faith, and to perfect their own salvation thereby; yet seeing this motion in their souls is no other than the work of God by his holy Spirit according to his absolute promise made unto them; then there is a great affinity between exhortations to and absolute promises of perseverance to the Saints; therefore all that Mr. *Goodwin* speaketh herein in opposition is but a meer flourish of words without any ground or foundation in Scripture: and so his second Argument as well as his first are come to just nothing.

His third Argument in *Section* 12. is, *That if the Principles of the Doctrine he speaks of dissolve the efficiency of*

ll. reatnings towards the end, for the accomplishing whereof they are given, then they render them unsavoury, useless and vain, but the Principles of this Doctrine are guilty of this offence.

Ergo, he saith, *the terms of the* major *are sufficient witnesses of the truth hereof in order to the proof of the* minor.

He supposeth, *that the end intended by God in such threatnings of apostates with eternal death is to prevent apostacy in the Saints, and to cause them to persevere.*

2. *That one of the common Principles is, that God hath absolutely promised final perseverance to the Saints; an another, that God will certainly and infallibly work this perseverance in them.*

These two onely supposed, the light of the minor *breaks forth from between them.*

1. *If the said threatnings be intended by God for prevention of apostacy in the Saints, and to effect their perseverance, the way or manner wherein this end intended by God is to be effected by them must needs be by raising a fear or apprehension in the Saints of eternal death, it being the native property of fear mixed with hope to awaken and provoke men to the use of such means which are proper to prevent the danger or evil feared; there is no other way imaginable how threatnings should operate towards the perseverance of the Saints, or prevention of their apostacy; therefore such promises made and made known by which they are made uncapable of any such fear are absolutely destructive of that efficiency which is proper to the said threatnings, and also such promises are apt and proper to render them uncapable of all fear of eternal death and consequently obstructive and destructive to the native tendency and operativeness of threatnings towards the perseverance of the Saints.*

I answer, This whole Argument appears dubious, doubtfull, and of no force.

For first, no proof appears in it, that God hath ordained the threatnings against apostates as means of perseverance to the Saints, much less that it must needs be onely and alone by a fear of Hell-torments; and whereas he imagineth there can be

be no other thing intended *Section* 13. supposing they are not directed to hypocrites, as not subject to lose life and salvation, or gain damnation in the way they are in, nor ever like to be guilty of apostacy; and that *Heb.*6.4,5,6,9. *Heb.*10.26, 27,29. were directed to true believers for their good, as *Psalm* 85.8. where *David* saith, *I will hear what the Lord will say, for he will speak peace to his people, and to his Saints, that they turn not again to folly*; reasoning that if speaking peace hath such tendency, then must threatnings be of the same import, seeing *Christ* speaking to his Disciples saith, *My Friends be not afraid of them that kill the body, and after that have no more that they can do; but I will forewarn you whom you shall fear, Fear him which after he hath killed hath power to cast into Hell, yea I say unto you, Fear him.* a All which proveth not the matter in hand.

a Luke 12. 4,5.

For first, hypocrites by apostacy from *Christ*'s Church and true Religion are guilty of the same evil, *and bring upon themselves thereby swift dawnation*, b and do lose that good which they professed, and seemed, were esteemed, and had a *name* to have; c and comminations against apostacy are very usefull to leave such inexcusable.

b 2 Peter 2.1.

c Luke 8.18. Rev.3.1. 1 John 2. 19.

And again, although the Epstile to the *Hebrews* were directed to true believers, yet such comminations were otherwise usefull to them, partly to shew the wofull condition of those that were onely believers in shew, as the proper reason of apostacy to direct the Saints thereby how to judg of such, and partly to work them to thankfulness and answerable obedience, that they were secured from that wofull condition, d and yet nothing tending to their perseverance, much less that it should do it by working in them a fear of Hell.

d Heb.6.9. Heb.10.39. Heb.13.1-5.

Nor is the consequence good from *David*'s saying, *God will speak peace to his Saints that they turn not again to folly*; that therefore threatnings are of the same tendency and import, much less the fear of Hell; nor though *Christ* warns his Disciples *to fear him that hath power to cast into Hell*, that therefore they should fear Hell itself, as a means of their perseverance; these are wofull consequences, and contrary to all true Divinity.

But he proceeds *Section* 24. saying, *That the Saints are not bound to decline fear, but that fear of evil threatned, that is,* (*Hell it self,*) *is as natural and genuine a fruit of faith,* (*that is, of belief of remission of all sins say I*) *as love it self; and here instanceth* Heb 11.7. By faith *Noah* being warned of God of things not seen, as yet moved with fear, *&c. and* Josiah *also, because his heart melted, said God by* Huldah, And thou hast humbled thy self before the Lord, when thou heard'st what I spake against this place and the inhabitants thereof, that they should become a desolation and a curse, and hath rent thy clothes, and wept before me; I also heard it, saith the Lord, Behold therefore I will gather thee to thy fathers, and thou shalt be gathered into thy grave in peace, *&c.* e

e 2 Kings 22. 19,20.

I answer, Faith of pardon of sin, and fear of Hell as a punishment of the same sin is a contradiction; therefore such a fear can be no genuine fruit of faith; and therefore so far forth as they are bound to follow faith they are bound to decline that fear; true it is *Noah* was moved with fear, but of what? not of Hell, but of God, whose counsel he chearfully embraced, knowing God his Friend and Father by Faith, not his Enemy, that he should fear Hell; therefore no such fear moved him at all to do what he did, but the awfull reverence he had of God, his Fathers wisdom and will, as means of his safety in the midst of the judgment that should come upon the world, which he was secured from by faith in Gods counsel, and was not afraid of that at all. The like may be said of *Josiah*, who was affected and afflicted with the danger of the people their sin and judgment; and thereby noted out a godly man, and secured from that judgment that fell upon others; nor doth the Text speak a word of any fear of punishment upon himself, much less of Hell-torments that did any ways produce any fear in him.

But thirdly, he saith, *The present state and frame of the hearts of Saints duly considered made up of flesh as well as spirit, the former needing bridles for restraint as well as the later spurs for quickening. Hence it is that motives from fear of Hell are as necessary and proper for them in respect of*

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the one as incitements from love in respect of the other, seeing Solomon *saith*, A Whip for the Horse, a Bridle for the Ass, and a Rod for the Fools back.f *And that the flesh even in the wisest of men is a Fool; true it is*, Perfect love casteth out fear, g *but who among the Saints hath his heart clean, or his love perfect? perfect love casteth out flesh as well as fear, yea true love untill flesh be cast out preserveth fear for its assistant; the flesh would soon make love a wanton, and incice her to folly, did not fear disolve the inchantment and protect her chastity.*

f Prov. 26. 3.

g 1 Joh. 4. 18.

I answer, seeing that fear of Hell is opposite to faith of remission of sin, and freedom from Hell, and is an enemy to the Spirit opposite to the grace of adoption, and a friend to the flesh, h nor the Saints being, neither Horses, nor Asses, nor Fools, nor doth their having flesh in them conclude them fleshly persons, it followeth that they have no need of any such Whip, Bridle, or Rod, as the fear of Hell is, to nourish the flesh, and oppose the spirit in them, seeing as perfect love casteth out all fear, so any love received by faith casteth out some fear, according to its measure, and preserveth no fear of Hell at all, but is more wise and chaste without that fear than with it; for *Paul* saith, speaking of the Saints, *Ye have not received the spirit of bondage again to fear* [Hell,] *but ye have received the spirit of adoption, whereby we cry Abba Father.* And *Zacharias* saith, speaking of the condition of Saints, *That we being delivered out of the hands of our enemies might serve him without fear*, that is, of Hell, *in holiness and righteousness before him all the days of our life.* From whence it is plain, that the true and right service of God in holiness and righteousness performed by the Saints before God all the days of their life hath no need of the fear of Hell at all. And besides *Christ's* true Church consisting of Saints in the state of the new covenant both of *Jews* and *Gentiles* in Gospel-times are prophetically forbidden to fear i Hell, where it is also prophesied, *that they shall not fear, being established in righteousness, and that they shall be free from fear, for that it shall not come near them.* Besides it is directly opposite, and cannot possibly agree to the state of adoption, nor with the service of Gods dear children,

h Rom. 7. 5, 8. chap. 8. 15. Gal. 3. 3.

i Isai 54. 4. 14.

dren, which is not to work at all for love or life, but from love and life already received by faith in Gods meer grace and mercy through *Christ* alone, *who is the propitiation for all our sins*, k *yea our whole cleansing*, l *and deliverance from Gods curse*, m *and by whom alone all believers are by God accounted perfectly righteous*; n and therefore in no danger of Hell at all; therefore not subjects which ought to fear that at all: besides that *fear hath torment*, 1 *John* 4 18. and how can a man act willingly or freely out of such a principle?

k 1 John 2.2.
l 1 John 1.7.
m Gal.3 13.
n Rom.3.25.
Rom.10.3,9.
2 Cor.5.21.
Rom.4.24,25

To this last sentence he answereth *Section* 16. *That the fear of which* John *speaketh, and which he saith, hath pain or torment in it, is such a fear as hath little or no hope in conjunction with it.*

I answer, First, surely Mr. *Goodwin* forgot himself, for a little before he said that true love preserveth this fear that *John* speaks of for its assistance and fellow-helper, and now he condemns it worse than the fear of Hell, and such as hath little or no hope in conjunction with it.

But secondly, I wonder how Mr. *Goodwin* should go to work to distinguish this fear *John* speaks of, to be more hopeless than the fear of Hell it self; surely I never yet heard of any greater object of fear or of less hope.

Thirdly, nor if the Saints be not already free from fear of Hell do I know what should free them there-from.

Nor do I believe that Mr. *Goodwin* or any else can shew me, because men are no otherwise Saints than by faith of free remission of sin, which is freedom from fear of Hell.

Nor did *Noah* prepare the Ark through fear of Hell in the least, but through faith accompanied with such a fear as is sutable to it self, which fear of Hell is not, but the contrary.

Nor did *Paul keep under his body, and bring it in subjection* through fear of Hell, but through faith of freedom from Hell, otherwise *while he had preached to others he had been no other than a very hypocrite and a cast-away*, at that present, nor was the keeping of his body under subjection a means, as Mr. *Goodwin* supposeth, but a fruit of his being prevented from being a cast-away, so that fear of Hell is not a duty for Saints to work out their salvation by, but *the faith of*

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the Gospel which they were of duty to contend and fight earnestly for, a accompanied with an awfull fear and reverence of God, and his grace against seeking it by any of their own performances, seeing that *it is God that worketh in his Saints both the will and the deed that is good of his meer will and good pleasure.* b

a Phil.1.27.

b Phil.2.12, 13.

But he in *Section* 17. saith, *That this Doctrine evacuateth all the promises also, which are given in order to the procurement of the Saints final perseverance, seeing that a promise made to a man of having and keeping that which is his own already, and which he knows cannot be taken from him, can have no influence upon him, by way of excitement to labour for the obtaining of it, or to do the things by which it is to be obtained; for as the Apostle reasons in somewhat the like case,* Hope that is seen is not hope; for what a man seeth, why doth he yet hope for? c *So we may argue in the case in hand, a promise of what is already possest is no promise, especially of engaging unto action, in order to the obtaining of the good things promised; he means* as he saith, *a promise of this import that is any ways like to engage unto action, must be of some good thing so conditioned in relation to him to whom the promise is made, that he hath no ground to expect the enjoyment of it but upon condition of performance of such actions one or more; for if such actions and ways requisite for the obtaining of the good promised be otherwise, and in themselves desirable, and would however be chosen by him to whom the promise is made evident, then it is the promise doth not raise such an election in him. And again, if the acts be unpleasant, none will lift up heart or hand thereto, but onely for the obtaining such a good which he hath reason to judg will never be obtained by him, but onely by the performance of such actions.*

c Rom.8.24.

I answer, that as no man is made partaker of life and salvation promised by God by any act or work, but by *gift,* d which therefore is received no otherwise than by faith alone, so also is the continuance of the same promised life and salvation not obtained by any act or work, but onely by faith in Gods absolute promise, which saith, *I will be their God, and they*

d Rom.6.23. 1 John 5.11.

e Heb.8.10, 12. chap.10.17. *they shall be my people, and their sins and iniquities will I never remember any more.*e Whereupon it followeth, that Gods promises are so far from being evacuated by the Doctrine of the Saints absolute perseverance, as it is wholly grounded upon them, and established by them.

And Mr. *Goodwin* hath not the least shew of reason on the contrary, but by fantastical perverting the nature of Gods promises of life everlasting, supposing them onely obtainable by mens performances, and the continuance of their title therein onely by that means, wherein no Papist ever appeared more gross in maintaining mens merits; and herein he plainly implieth, that no man will lift up heart or hand to the performance of any good action, unless it be to merit Heaven thereby; whereas it is a little before proved, that all childe-like service is from love and life, not for love or life; and *Paul* saith, *Sin*
f Rom.6.14. *shall not have dominion over you, for ye are not under the Law, but under grace;*f where the Apostle makes the whole reason of mens freedom from the *dominion of sin* to be, not that they may obtain *grace*, but for that they have already obtained the same, and *are in or under it before:* and besides, running, or striving, and labouring by working, as the exercise of the performance of a condition is not the true means tending to the obtainment of remission of sins, and eternal life, or of righteousness, but running or striving *by faith* onely in the
g Luke 13.24 bloud of *Christ*;g for saith *Paul*, h *To him that worketh*
h Rom.4.5. *not, but believeth on him that justifieth the ungodly, his faith is counted for righteousnes.*

And elsewhere, *The* Gentiles *which followed not righteousness have attained to righteousness, even the righteousness which is of faith; but* Israel *which followed the Law of righteousness have not attained unto the Law of righteous-*
i Rom.9.30, 31,32. *ness; wherefore because they sought it not by faith, but as it were by the works of the Law; for they stumbled at the stumbling stone.*

And thus is his Argument of Fear evacuated and evinced as fruitless to his purpose, and destroyeth not at all the Saints final perseverance in the grace of God.

His fourth Argument in *Sect.*18. is, *That Doctrine which re-*

representeth God as weak, incongruous, and incoherent with himself in his applications unto men is not from God, but the Doctrine of perseverance opposed by him, as he saith, *putteth this great dishonour upon God, representeth him weak, incongruous, &c.*

The major *he takes for granted to the* minor, he saith, *that the said Doctrine bringeth in God speaking thus to his Saints, you that truly believe in my Son, and have been once made partakers of my holy Spirit; and therefore are fully perswaded and assured according to my will and command given unto you in that behalf, yea according to that ensealing of truth within you, which you have from me, that you cannot possibly, no not by all the sins that you shall or can commit, fall away either totally or finally from your faith, that in the midst of your foulest actions and courses there remains a seed of grace or faith within you which is sufficient to make you true believers, and to preserve you from falling away finally, that it is impossible you should dy in your sins, you that know and are assured that I will work perseverance in you, and that Heaven and salvation is yours, so that nothing but giving of thanks appertains unto you, which also you know I will necessitate you unto, you I say, I earnestly charge, admonish, exhort, and beseech that you take heed to your selves, that ye continue in the faith, that there be not at any time an evil heart of unbelief in you to depart from the living God, that you fall not from your own stedfastness, yea I declare and profess unto you that if you shall draw back, my soul shall have no pleasure in you, that if you shall deny me, I will deny you, that if you be again overcome of the lusts of the world and be intangled herewith, that your later end shall be worse than your beginning, that if you shall turn away, all your former righteousness shall not be remembered, but you shall dy in your sins, and suffer the vengeance of eternal fire; on the other hand, if you shall continue to the end you shall be saved; therefore strive to enter in at the strait gate, quit your selves, men labour for the meat that endureth to everlasting life, and be not slothfull, but followers of them who through faith and patience inherit the promises: he that shall duly weigh what a senseless*

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incongruity there is between these exhortations, adjurations, threatnings, and later promises, and those declarations, applications and former promises, doubtless will confess that either the one or the other of them are not from God; but the exhortations, threatnings, and later promises are expresly from God will not be denied; therefore the former applications and promises are the meer notions and conceits of men, and consequently the Doctrine of absolute perseverance is to be rejected as a Doctrine rendring the onely wise God strangely irrational and inconsistent with himself.

I answer, whatsoever is here said to the *minor* hath onely a seeming shew of incongruity in God, speaking to his Saints, but not that there is indeed and truth any at all in any thing alleged, and therefore the proof invalid, and the *minor* is naught and false.

And by the like manner of reasoning one might argue against justification by faith without works, concluded by *Paul*, *a* from the seeming incongruity that *James* saith, how that *by works a man is justified, and not by faith onely.* *b*

a Rom.3.28. Gal.2.16.
b James 2.24

Yea a man might thus argue God incongruous in his own nature, from a seeming shew thereof, in that *Balaam* said, *God is not as the Son of man that he should repent.* *c*

c Num.23.19

Whereas *Moses* saith, that *God repented that he made man on the earth.* *d*

d Gen.6 6.

Yea one place renders God omniscient, as *e* another place as knowing things by succession, *f* but as in these instances there is no real incongruity, but onely in shew, no more is there in all his instances to his *minor* proposition.

e Acts 15.18,
f Gen.22.12.

For it must be considered, that Scripture expressions must be duly considered in their different occasion, scope, argument, and end, together with those true distinctions by which the true sense and meaning may be understood and reconciled one with an other, otherwise men are soon confounded by the Scriptures, as Mr. *Goodwin* herein is, and labours to confound others also, as by distinguishing the instances it will evidently appear.

For first, evident it is, that not the Doctrine of perseverance onely, but the holy Scriptures themselves bringeth in God

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speaking thus, that *whosoever believeth in my Son shall not perish*, that is, shall never perish, *but have everlasting life*, *John* 3.15,16. expounded *John* 5.24. *Hath everlasting life already, and shall not come into condemnation, but is passed from death to life.*

Also that such as have the *Spirit of God* have it *witnessing with their spirits that they are Gods children, and Heirs of God, and joint-heirs with* Christ. *g*

And that such *do know that all things work together for good unto them.* h

And that this knowledg and assurance is *according to Gods will and command given unto them in that behalf.* *i*

Yea according to that *ensealing* of Truth within them which they have from God, *k* so that they cannot possibly fall into that impardonable sin of total and final apostacy from God. *l*

That there is *a seed of God remaineth in them* that is sufficient to preserve them. *m*

That *they shall not dy in their sins.* n

That *Salvation is theirs.* o

That notwithstanding God doth charge, admonish, exhort, and beseech such to take heed to themselves, that they continue in the faith, as means to nourish that seed, by which they are preserved against such as would endeavour their apostacy.

But although the Scripture brings in God thus exhorting and charging his Saints, yet these sentences from God are not simply to be taken, respecting the Saints alone, as the other aforementioned are, but are written to Churches whereof some were believers onely in shew, in which respect it was necessary to caution, charge, exhort, and admonish them to take heed, and not to content themselves that they were members of the visible Church onely, unless they were *also Children and Heirs of God, and joint-heirs with* Christ. And in this respect it is possible there might be some found amongst them *with an heart of unbelief* in them, which otherwise would not *depart from the living God*, nor fall from their own stedfastness; for saith the Apostle, *We are not of those which draw back unto perdition*, plainly proving that those that draw back

g Rom.8.16, 17.
h v.28.
i John 6.29, 44.65.
1 John 3.23. Phil.1.29.
k Ephes.1.13, 14.
2 Cor.1.21, 22.
l 1 John 5.18 Jer.32.40.
m 1 John 3.9 1 Peter 1.23.
n John 8.24. Rom.4.8. Psalm 32.2.
o 2 Tim.1.9. Titus 3.5.

were never one in nature and kinde with those that truly believe, because *believing* truly preserveth the person *to the conservation or saving of the soul.* p

p Heb.10.39.

And also it is possible that in the visible Church amongst the faithfull some may be found to deny *Christ* in his profession, Doctrine, and Gospel-order, and be again *overcome with the lusts of the world, and be entangled therewith, whose latter end may be worse with them than their begining*, to profess Religion; and yet all that were truly faithfull, secure enough there-from always, yea possible it is that some may look upon themselves as righteous men, and may be so esteemed by others, that may notwithstanding *turn away* from the profession of *Christ*, and thereby declare themselves that they never had any part or portion in him or *Christ in them*, q who therefore saith, *He never knew them*, that such I say, *may dy in their sins*, and *suffer the vengeance of eternal fire*, yea though they are sometimes in the assembly of the faithfull, and counted righteous as one of them. r

q Matth.7.23.

r Jude 4.13.

And on the other hand it may be said to any that make profession of a right Religion, that *if they continue to the end they shall be saved*, because all profession of a right Religion, that is, sincerely *Christian* is durable. s But whereas men are exhorted to strive *to enter in at the strait gate*, and *to labour for the meat that endureth to everlasting life.*

s Heb.3.6,14. Luke 14.33.

These sentences are not spoken in peculiar to the godly, but partly to the unbelieving *Jews*, t and to them which sought *Christ* for the *Loaves.* u Whereby it plainly appears that these Scripture-sentences thus distinguished do neither argue irrationality nor incongruity, but a blessed harmony and sweet agreement in God in all his sayings, with the final perseverance of the Saints in his grace and free favour; therefore Mr. *Goodwin's minor* is false and wicked.

t Luke 13. 22,24.

u John 6.26, 27.

His fifth Argument in *Section* 19. is, *If there be no possibility of the Saints falling away finally, then is their persevering unto the end uncapable of reward from God, but their final perseverance is not uncapable of reward from God.*

Ergo, *The* minor *he concludes is the sense of* Christ's *own words*, He that endureth to the end the same shall be saved. a

a Matth. 24. 13.

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The consequence of the major *stands firm*, as he saith, *for that no act of the creature whereunto it is necessitated, or which it cannot decline is by any Law of God or rule of justice rewardable.*

Therefore if the Saints be necessitated by God to persevere that they cannot possibly decline finally, then their final perseverance is not according to any Law of God or man capable of reward.

I answer, the consequence of the *major* is false, and there is no validity in his reason to prove it; for *Christ* our Lord was necessitated from declining his duty, yet was he rewarded, *b* even so although the Saints be necessitated (by Gods Spirit witnessing with their spirits that they are Gods children) to persevere in the same faith, as heirs of glory, *c* yet this necessity nothing hinders this glorious inheritance from being a reward of that grace of the Spirit in these Saints.

b Heb.12.2. Phil.2.9.

c Rom. 8.16, 17.

But he allegeth, *that a reward (in proper signification of the word) imports a relation to such actions or services one or more, which were in the power of him to have omitted.*

I answer, this is said, but not proved, nor is it true, for *Christ* could not omit his Fathers will, yet was rewarded.

But he saith, *that God cannot be said to reward men with life and salvation for or in respect of such perseverance, as is necessitated by him in them, if we speak of rewards promised to move or incline the wills of men towards such actions and ways, because there is no place left for moral inducements where a physical necessity hath done the execution,* d *now all the rewards which God promiseth in Scriptures unto those who shall persevere are to move unto perseverance.*

d Rev.2.10, 26.

I answer, that although the Spirit in the souls of Saints be it in principal that works them unto perseverance, yet this nothing hinders the same Spirit from making use of the rewards promised unto perseverance, as means to move and perfect the same perseverance in them, and yet perseverance it self never the more uncertain for all this; therefore all that is here alleged is but a shew of reason, without any true reason, to overthrow faith, and with fallacious words to deceive the Reader.

His sixth Argument in *Section* 20. is this, *They who are in a capacity or possibility of perpetrating or customary acting the works of the flesh are in a possibility of perishing: but the Saints are in a possibility of perpetrating or customary acting the works of the flesh.* Ergo.

I answer, denying the consequence of the *major*, namely, that all men or any Saint supposed possible to act sin customarily are in any possibility to perish for the same, which I confirm from *Matth.* 18. 24, 27. *Luke* 17. 3,4. which proves all sins forgiven, though customary to every penitent sinner.

But M. *Goodwin* allegeth three Texts to prove his *major*, viz. *Gal.* 5.21. *Ephes.* 5.5,6. 1 *Cor.* 6.9,10. touching that to the *Ephesians*, the words are, *For because of these things cometh the wrath of God upon the children of unbelief,*] *(but not upon the children of faith or belief)*

Touching that to the Corinthians, *the words are, that* the unrighteous shall not inherit the Kingdom of *Christ* and of God, *viz. fornicators, idolaters, adulterers, &c. (but the customary actions of sins in Saints denominates not them such, because their repentance and faith in* Christ *cleanseth them from the guilt thereof which others ly under* v.11.)

And touching that to the Galatians, *the words are,* They that do such things shall not inherit the Kingdom of God. *Now evident it is that doing of good or bad actions do not make a good or bad man, but onely declares the goodness or badness of the person doing; even as the kinde of fruit doth not make the kinde of Tree upon which it grows, but onely makes know the goodness or badnes of the Tree.* e *Therefore customary actions of sins in Saints being accompanied with customary actions of repentance and faith do not in* Paul's *meaning conclude any such outed from Gods Kingdom, but onely such doers as are by customary doings of evil proved and known to be wholly void of faith and true repentance;* therefore all that is hitherto alleged proveth not the *major* at all.

e Matth. 7.16, 20. Luke 6.43, 34,45.

But he saith further *Section* 21. *That the said Scripture-passages are all directed to true and sound believers onely, at*

least

least whom the Apostle adjudged such, which if they be out of danger it seems useless to them that it should be told them that God will shut out unbelievers out of his Kingdom, then they may commit sin without any such danger.

Secondly he saith, *unbelievers are* (at least according to the judgment of his adversaries) *in an estate of exclusion from Gods Kingdom, whether they perpetrate or accustomarily act the works of the flesh or no.*

Thirdly he saith, *there is not in the said dehortations or threatnings the least intimation of any difference of persons.*

Fourthly he saith, *that to affirm God to exclude unbelievers from his Kingdom for such sins, and not believers, is to represent God notoriously partial and unjust, seeing believers have more and unbelievers less power and means to restrain them from such sins.*

Lastly he saith, *that though the form of the said dehortations be indefinite, and not universal, yet from other passages of the same sense and import with them believers and unbelievers are all universally comprehended,* f *where in the last Verse is* saith he, *any thing that defileth, or whatsoever worketh abomination shall in no wise, or upon no terms* as he expounds it *enter; therefore when God threatneth that neither fornicators nor idolaters, &c. shall inherit the Kingdom of God. he includeth as well believers as unbelievers.*

f Rev.21.8, 27.

To the first I answer, that although the Apostle directed his writings to such as he judged true believers, yet it was supposed, and could not be otherwise, but that it was possible there might be some, yea many destitute of that faith they professed, were esteemed, and had a name to have: g now such are denominated by the evils they commit daily, but sound believers are not: now in such consideration the Apostle admonisheth, that men were deceived, if they thought membership with the true Church would secure them from being excluded the Kingdom of *Christ* and of God for such wickednesses by them daily committed, by which they are found and known wholly destitute of that faith and true repentance which they made shew to have. But this is nothing to them that have it indeed and in

g 1 Cor.11. 19. Gal.2.4.

truth,

h Ephes. 4. 21. Col. 1. 6. truth, *h* nor are any such intended at all in any of the Texts alleged.

To the second I answer, that unbelievers being void of the Spirit of God, *a* all the works they do are and can be no other than the works of the flesh, that is, *dead works*, *b* wrought by persons dead in trespasses and sins, *c* for the Apostle saith, *They that are in the flesh cannot please God.*

a Rom. 8. 8, 9.
b Heb. 6. 1.
c Ephes. 2. 1.

To the third I answer, that he saith is directly false; for the Apostle in *Ephes.* 5. 6. doth not onely intimate, but plainly express and name the persons with their difference upon whom *the wrath of God cometh*, for such wickednesses, *to be the children of unbelief* or *disobedience*; plainly implying, that it doth not come upon the children of faith or obedience for any such sins, which thing well considered cuts the throat of this whole Argument.

To the fourth I answer, that that frees God from partiality and injustice is not in proceeding in judgment with men according to the merit of the sin comitted by the sinner, aggravated by the different power and means of restraint that the one had above the other, but by and for that one by faith partakes of the satisfaction made by *Christ*, in whom that and all other his sins are already punished, in which respect it were injustice they should be punished again in him that believeth in *Jesus*, *d* and the unbeliever having no part in *Christ* nor his satisfaction, is liable therefore according to justice to suffer for all his sins himself, and no partiality or injustice in God to inflict the same upon him; and this according to the words of *Christ*, *He that believeth and is baptized shall be saved, but he that believeth not shall be damned.* *d*

d Rom. 3. 26.
d Mark 16. 1.

To the fifth and last I answer, that if it be true that he saith, then he himself nor none else can be saved, and then is there not any remission of sins, nor can any believer fare better than unbelievers; for all have sinned do defile, and have wrought abomination.

But all the Saints *are washed in the blood of* Christ *by faith and justified from all their sins*, *e* and are not thereby excluded enterance into the new *Jerusalem*, nor Heaven it self, and all unbelievers remain polluted in their abominations.

e Acts 1. 38, 39. Rev. 1. 5, 6. Heb. 9. 14, 28.

Therefore

Therefore none of the Scriptures by him quoted do universally include true believers together with unbelievers excluded Gods Kingdom for their sins, but unbelievers onely.

But he in *Section* 22 states an Objection, *that true believers have a promise from God, that they shall never lose their faith.*

And he answereth, *that this is onely said and not proved.*

Secondly, that whatever promises are pretended, are onely conditional.

Thirdly, such absolute promises supposed, serve onely to provoke the flesh to an outragiousness in sinning.

I answer, that the Prophet *Jeremy* 32.40. speaking of the new covenant of grace brings in God speaking of this, *I will make an everlasting covenant with them, that I will never depart away from them to do them good, and I will put my fear into their hearts, that they shall never depart away from me.* From which Text alone is sufficiently proved in opposition to him.

First, that all the subjects of the new covenant of grace shall never lose their faith, so as to depart wholly from God.

Secondly, that this promise is not conditional in any sense.

Thirdly, God herein promiseth to preserve such from all outragiousness of sinning, and let me say farther that which he makes subservient to the flesh provoking to outragiousness in sinning, the holy Scripture makes as principal to provoke unto holiness, and to subdue sin, which I thus evidence.

Whatsoever frees from fear of Gods wrath, and nourisheth faith in Gods grace, that subdueth the flesh and the lusts thereof, and advanceth the Spirit and holiness; but Gods absolute promise of keeping and preserving his Saints for ever in his grace, frees from fear of Gods wrath, nourisheth faith in Gods grace.

Ergo, the consequence of the *major* is the Apostles conclusion; for sin saith he, *shall not have dominion over you; for ye are not under the Law* (of Gods wrath for sin) *but under grace*, f (by faith in *Christ Jesus.*) f Rom.6.14.

And *Peter* saith, that *God purifieth the* Gentiles *hearts by faith.* g g Acts 15.9.

And *Paul* saith, *Men are sanctified by faith.* h h Acts 26.18.

The *minor* is as clear from these two grounds.

First, because nothing in the Scriptures can absolutely free from fear of Gods wrath, and nourish an absolute faith in Gods grace, but an absolute promise from God.

Secondly, because an absolute promise from God made to the Saints, *viz. that their sins and iniquities he will remember no more*, i and that he *will never fail them nor forsake them*, k and that he *will put his fear in their hearts that they shall never depart away from him*, l hath no other end then to free from Gods wrath in absolute, and to nourish and establish an absolute and certain faith in Gods grace, and to free from all manner of doubts and scruples whatsoever: therefore Gods absolute promises of preserving his Saints for ever in his grace subdueth the flesh and the lusts thereof, and advanceth the Spirit and holiness in them: therefore his Argument from the customary sins of Saints will nothing help them to prove their total and final apostacy from God.

i Heb.8.12. chap.10.17, k chap.13.5. l Jer.32.40.

His seventh Argument in *Section* 32. is this, *That Doctrine which is according to godliness, that is, whose natural and proper tendency is to promote godliness in the hearts and lives of men is evangelical and of unquestionable comportance with the truth: such is the Doctrine which teacheth a possibility of the Saints declining both totally and finally.*

Ergo, *His reason of the* major *is, because the Gospel it self is a Doctrine which is according unto godliness*, m *a truth according unto godliness*, n *a mystery of godliness*, o *that is, a Doctrine of Truth, and mystery calculated, contrived and framed by God, with a singular aptness and choiceness of ingredients for the advancement of godliness in the world; therefore what Doctrine soever is of the same tendency and import must needs be a natural branch and of perfect accord it.*

m 1 Tim.6.3. n Titus 1.1. o 1 Tim.3. 16.

And for his minor *he asketh, What Doctrine can be more proper or powerfull to promote godliness in the hearts and lives of men then that which on the one hand promiseth a crown of blessedness and eternal glory to those that live godlily, without declining, and on the other hand threatneth the vengeance of eternal fire against those that shall turn aside unto profaneness, and not return by repentance; whereas that Doctrine which*

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promiseth, and that with a possible certainty and assurance, all fulness of blessedness and glory to those that be godly, though they presently degenerate, turn loose and profane, and continue long in such a course is most manifestly destructive unto godliness, and encouraging above measure to profaneness.

I answer, First, what he saith to the *minor* as it is interrogative, not positive, nor hath any Scripture-testimony, so is it onely a begging of the Question, and taking for granted, that that he can never prove, (namely by supposing that those that be godly may presently degenerate, turn loose and profane) which is not true; and therefore all he hath hitherto said hath not the least shew of valid proof.

Secondly, he by this Argument concludes Gods threatning the vengeance of eternal fire against sinners to be more evangelical than that commended by *Paul* for a faithfull saying, and worthy of all acceptation, that *Jesus Christ came into the world to save sinners, of whom he was chief.* a — a 1 Tim. 1. 15

Or then that of *John, He is the propitiation for the sins of the whole world.* b — b 1 John 2. 2.

Or that in another place, that is, that *He hath given us eternal life in and through his Son.* c — c 1 John 5. 11

For he asketh, what Doctrine can be more proper or powerfull to promote godliness, *&c.* than to promise blessedness to those who live godlily, & to threaten Hell-fire against those that be profane; now all this is the proper voice of the moral Law.

Ergo, the moral Law is the most proper and powerfull evangelical Doctrine that is, in his opinion and judgment, (as the proper sequel of his Argument) but not in mine, nor I hope no wise man will so conclude.

But thirdly, he by this Argument in the prosecution of his *minor* supposeth that Doctrine which promiseth, and that with all possible certainty and assurance, all fulness of blessedness and glory to those that be godly to encourage them above measure unto profaneness, which is most notoriously false, and contrary to all sound Divinity; for saith *John*, speaking of the Saints, Now we are the sons of God, and it doth not yet appear what we shall be, but we know (that is, we are not in

uncertainty) that when he shall appear we shall (not be like the Devil, but) be like God; for we shall see him as he is, and every one that hath this hope in him (that is, grounded upon this infallible certainty doth not thereby take occasion to turn profane, but) *purifieth himself even as he is pure.* d

d 1 John 3. 2,3.

And *Paul* to *Titus* saith, that *the grace of God that bringeth* (certainty of) *salvation unto men doth not thereby teach them to exercise ungodliness and worldly lusts, but that denying it we should live soberly, righteously, and godly in this present world.* e

e Titus 2. 11,12.

And the more certainty and assurance that any Saint hath of all blessedness and glory, the efficacy thereof is not profaneness but purity, f and sanctity, g and godliness. h

f Acts 15.9.
g Acts 26.18.
h Titus 1.1,2

But he in *Section* 33. saith, *The Doctrine that teacheth a possibility of the Saints final defection teacheth an assurance of Gods unchangeable love towards him that is godly as well as the Doctrine contrary to it, onely with this difference, the later Doctrine teacheth the said unchangeableness absolutely, the former teacheth the same but conditionally, and upon the perseverance of him that is godly in his course, whereas the other rightly interpreted promiseth conditionally the certainty of this love to him that is profane,* viz. *in case that he hath been once godly.*

Secondly, he saith, *certainty of reward in every kinde is not more encouraging unto action than uncertainty in some kinde, as to promise assuredly to him that shall run to, is not more encouraging unto running than to promise upon condition of running, which yet is a promise with uncertainty, in respect that it is uncertain, whether men will run or no, and consequently whether they shall receive the thing promised or no, certainty of reward is then more encouraging unto action than uncertainty, when the certainty of obtaining is suspended upon the action, not when it is assured unto men, whether they act or no.*

And thirdly, he saith, *though an assurance of Gods unchangeable love to him that is godly against any terms whatsoever might be supposed upon good grounds given do move more effectual unto men to an entrance into godliness than an*

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uncertainty, whether this love would be continued to them or no, yet would it not be any thing so effectually prevailing upon men that are godly to persevere in godliness as such an uncertainty which he hath asserted, but rather an encouragement to turn aside to profaneness his reason is, because no reward absolutely promised is encouraging to any action or engagement simply whatsoever, but by way of duty or thankfulness unto him who maketh the promise: Hence the Apostle perswades by conditional promises, 2 Cor. 6. 17, 18. chap. 7. 1.

Besides he denies any assurance absolute of Gods unchangeable love from Mal. 2. 17. *and from thence infers two things.*

First, that to say that God delighteth in them that do evil is displeasing to God.

Secondly, that though the evil be great, yet they that utter it are backward to consider the evil in it.

I answer, Here still he begs the Question, and takes for granted that he can never prove, *viz.* that godly sometimes turn profane persons, & wholly cease to be godly, which is not true, for though sometimes godly persons are found doing things amiss, yet seeing that is not their Trade they are not named thereof as profane men are whose Trade is profaneness, *i* and therefore his supposed right interpretation of Gods unchangeable love promised conditionally to him that is profane, namely, in case he hath been once godly is a most egregious scandal upon the Doctrine of the final perseverance of the Saints and no natural consequence thereof.

a Psalm 1. 1, 2, 3.

Secondly, I answer, whereas he saith, the Doctrine that teacheth the possibility of the Saints final defection teacheth an assurance of Gods unchangeable love to him that is godly, as well as that Doctrine contrary to it onely with this difference, that later teacheth it absolutely, the former conditionally, that is, say I, doubtfully, and that is no assurance at all, and indeed it must be so.

First, because men are uncertain whether they shall be able to perform the condition or no.

Secondly, because that when they have done all, they are at as much uncertainty whether they have done rightly, or whether it is so in Gods account or no.

And

And thirdly, because when all is done that is required, it is but duty, *k* and one miscarriage raiseth the greatest fear and uncertainty that may be.

k Luke 17.10

And from these three it followeth that all conditional performances are wrought in suspense and slavish fear, not in faith, and *whatsoever is not of faith is sin*, *l* therefore all conditional performances are sinfull and mercenary, working for life, whereas life *is a free gift of Gods grace, and not wages for works*, *m* or conditional performances; therefore no Doctrine properly teacheth Gods unchangeable love to his Saints other than that that teacheth absolute immunity and impossibility of total and final defection in his grace and mercy.

Rom.14.23.

m Rom.4.4. chap.6.23.

Thirdly, I answer to his second, that there is no other runing towards the promised reward than by faith in Gods absolute promise, because the race is the race of faith uncertainty: therefore in any kinde is to run backward; and therefore as there is no promise to him that shall not run, so there is no Gospel-promises with any uncertainty in any kinde made to the Saints, because it is not uncertain whether Saints will persevere running the race of faith in Gods absolute promise or no; because their running constantly is as much promised and performed by God as the reward thereof, *a*, and both of meer and pure grace and gift. *b*

a Jer.32.40, 1 Peter 1.3,4, 5. 1 Thess.5.23, 24. b Ephes.2.8.

I answer to his third Answer, and say, it is well nigh as full of errours as sentences.

First, he placeth a supposition of an assurance of Gods unchangeable love effectually moving to an entrance unto godliness, whereas an assured faith in Gods unchangeable love and grace in *Christ* is godliness it self; for what can be godliness but a living in God by faith and an assured knowledg of his love and grace to them in and through *Jesus Christ*.

Secondly, he placeth in the supposition the Argument moving to be from the certainty of the constancy of that love to the end, wherein he intimates a mans certainty of Gods love to the end before he enters godliness, which is not onely a gross mistake but very contradictious to what he denies to the best of Saints.

Thirdly,

Thirdly, he placeth in the supposition certainty to move more effectually than uncertainty, intimating that uncertainty moves an entrance to godliness, though less effectual, but what Scripture or good reason he hath for such an intimation I see not.

Fourthly, his Exception is, that such certainty hath not the like efficacy upon men that are godly to perseverance in godliness, when as the truth is, that it is godliness it self, and perseverance no more separable from it than God whose love and upon whom and whose word and promise the certainty it self is grounded, or else it is no certainty at all: for what is godliness but a living in God by faith, and drawing thereby life, strength and power from God through *Christ* in his promises of grace, love and mercy.

Fifthly, his reason by which he would conclude unreasonably uncertainty to be more effectually moving to perseverance in godliness than certainty, is no reason, because it admits of an exception which concludes that absolute promises of rewards are obliging by way of duty or thankfulness.

Sixthly, his proof from 2 *Cor.* 6. 17, 18. is by him perverted, for the Apostles meaning is not that coming out from the communion of the wicked was the condition of their receit unto sonship by which they were accepted, but that thereby they might declare themselves dutifull children, and expect that God would deal with them as such according to his promise.

Seventhly, whereas he denieth any such assurance of Gods unchangeable love to his Saints he herein denieth the proper faith of the Gospel, and appeareth an infidel; for 1 *John* 5. 10, 11. saith, *He that believeth in the Son of God hath the witness in himself; he that believeth not God hath made him a liar, because he believeth not the record that God gave of his Son, and this is the record, that God hath given to us eternal life, and this life is in his Son.*

The conclusion is clear, that Saints by faith have assured witness in their hearts that God hath absolutely given them eternal life in in his Son, and this according to the witness or record of God in the Gospel, whosoever denieth this assurance

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makes God a lyar, denying that to be true, that God hath witnessed and recorded in the Gospel, and believeth not the record that God gave of his Son; and *v.*13. *These things have I written unto you that believe on the Name of the Son of God, that ye might know that ye have eternal life.*

Ergo, they have an assurance of Gods unchangeable love in absolute in the benefit of eternal life.

Eighthly, whereas he saith, *If any such thing be found in or could regularly be deduced from Scriptures, it were a just ground to any intelligent considering man to question their authority, whether they were from God or no, in case the Saints turn wicked.*

This is by begging the Question to question that, that is out of question, *viz.* the authority of the holy Scriptures, and to subject matters of faith to blinde, sordid and corrupted reason, and by supposing the Saints to turn profane persons, to conclude the unreasonableness of such to be rewarded with happiness, which is indeed a perverting of the state of the Question it self; for the Question is not whether any found profane persons in death shall be rewarded with glory, but whether any truly a Saint turns either totally or finally wicked; this is denied, and can never be by him proved; therefore he doth but delude himself and his Reader with a multitude of such false glosses; and therefore his Text from *Mal.* 2.17. and his inferences from the same will do him no service at all to his intended purpose.

But he in *Section* 34. continueth the same begging the Question, making it blasphemy, *for God to be supposed to speak of grace and glory belonging to such Saints as turn wicked, and hate to be reformed, and brings in* Christ *speaking, that* as the Father hath loved me, so have I loved you, continue ye in my love, if ye keep my commandments ye shall abide in my love, even as I have kept my Fathers commandments and abide in his love. *a*

a John 15. 9,10.

And from hence he infers two things.

First, that had the Disciples been necessitated to constancy in Christ's *love, there had been no necessity of his exhortation unto them; for why should men be perswaded to that which*

is

is not in their power to neglect. Secondly, had the Disciples been necessitated to keep Christ's *commandments, doubtless* Christ *would not have prescribed it a conditional means for their abiding in his love. No man in his right minde makes conditions of things, that cannot but be performed by them of whom they are required.*

I answer, First, by retort; first, that if *Christ* had been necessitated to keep his Fathers commandments, and to constancy in his Fathers love, then doubtless *Christ* would not have prescribed it as a conditional means for his abiding in his Fathers love; seeing no man in his right minde makes conditions of things that cannot but be performed by them of whom they are required.

And what hath he gained from hence now? Surely, just nothing, by all the specious shew that it seemeth to have; for first, I hope he will not deny but that *Christ* was necessitated to keep his Fathers commandments, and to abide constantly in his Fathers love, both from the perfection of his humane nature, and the perfect union thereof with the Deity. Nor will he deny but *Christ* was in his right minde when he uttered these words; and therefore *Christ* did not prescribe the keeping of his Fathers commandments, as any conditional means for his abiding in his Fathers love, but onely as a means declaring or making known his constancy in his Fathers love: even so doth not *Christ* prescribe the keeping of his commandments by his Disciples any conditional means of their abiding in his love, but onely as a means declaring or making known their constancy in *Christ*'s love.

And to the former inference I answer, that although a total and final defection was not in the power of any that were *Christ*'s Disciples indeed, yet *Christ*'s exhortations are necessary means used for prevention of that total and final defection, and to effect that necessity of their constancy in his love, *b* agreeing to the nature of his grace in them, and his promise to them, *c* *I will pray the Father* (saith *Christ* to his Disciples) *and he shall give you another Comforter, that he may abide with you for ever, &c.*

b Ephes. 4. 11, 12, 13.
c John 14. 16, 17, 26.

Again, *But the Comforter which is the Holy Ghost whom*

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the Father will send in my Name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you, viz. all my counsels, exhortations, prohibitions, and comfortable promises, and help you to apply, and make the best use thereof for your final perseverance in the favour of God, in which respect the exhortation and the efficacy thereof, did so concur with those that were *Christ*'s Disciples indeed, that it was not in their power totally and finally to decline from God.

But in *Section* 35. he saith, *To pretend that the weakness of the flesh in the best of Saints considered, and their aptness to go astray, they must needs lye under many troublesome fears of perishing, unless they had some promise or assurance from God, to support them from total or final defection.* Unto which he answereth.

Here note that M. *G.* would have no ground of fear unto any true believer of his Argument

First, that the weakness of the flesh is no reasonable ground of fear unto any true believer of his perishing, considering that no man loseth or forfeiteth Gods grace and favour through sins of weakness.

his perishing contrary to what he saith *page* 312. as the onely ground of *c.*13. *sect.*12. and the whole scope of his Book.

Secondly, if the Saints be willing to strengthen the Spirit in them, proportionably unto the means vouchsafed by God unto them for such a purpose, this will fully ballance the weakness of the flesh, and prevent the miscarriage and breakings out thereof: This I say then (saith the Apostle) Walk in the Spirit and ye shall not fulfill the lusts of the flesh. *And again,* If ye be led by the Spirit ye are not under the Law; *d and consequently are in no danger of losing Gods favour, or of perishing for such sins.*

d Gal. 5.16, 18.

Thirdly, there is no such aptness or proneness unto sins of a disinheriting import, in Saints or true believers, but on the contrary a strong propension or inclination unto righteousness resideth in them: we heard before (saith he) *from the Apostle* John, *that* whosoever is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin, because he is born of God. *e The same Apostle to the same purpose had*

e 1 John 3.9.

said

said a little before, that is, v.8. He that committeth sin is of the Devil, *and consequently no Saint or true believer. And again a little after,* John *saith,* In this the children of God are manifest, and the children of the Devil, whosoever doth not righteousness is not of God, *&c. Afterwards thus,* For this is the love of God, that we keep his Commandments, and his Commandments (*that is, the keeping of his Commandments*) is not grievous, *f* viz. *to him that loveth God, that is, to a Saint or true believer: it followeth, for* whosoever is born of God overcometh the world, *and this is the victory that overcometh the world, even our faith, who is he that overcometh the world, but he that believeth that* Jesus *is the Son of God. From these passages and many others of like import which might have been added from the same Apostle, it is fully evident* (saith he) *that there is a pregnant, strong, triumphing propension in all true believers to walk holily, and to live righteously.* f John 5 3.

And therefore say I, not to fall wholly or finally from his faith in any of them, and in all these three Answers Mr. *Goodwin* appears fully to oppose his cause, and to be of his opposites opinion: and the Reader may easily perceive a great inconstancy in this, from what he writes *Chapter* 10. *Section* 25, 26, 27, *&c.* as if the man were not the same.

For first, if sins of weakness properly committed by Saints loseth not Gods favour.

And secondly, that the Spirit in them doth fully balance weakness in them, so as to prevent miscarriage or breaking out thereof.

And thirdly, if the propension be pregnant, strong and triumphing to righteousness and holiness in all true believers, then are not any of them liable or obnoxious to total or final defection; therefore his following conclusion is contradictious to this his Doctrine, and no true Divinity, but errour and falshood, and so I proceed to the eighth Argument which is,

In *Section* 36. thus he saith, *That Doctrine whose genuine and proper tendency is to advance the peace and joy of the Saints in believing, is of a natural sympathy with the Gospel,*

and upon this account a Truth, such is the Doctrine which informeth the Saints of a possibility of their total and final falling away. Ergo.

I answer, denying the *minor*, which he saith, is confirmed in his ninth *Chapter*, and which I say is made null and void in my answer to the same from *Page* 9. to *Page* 22. But the ground he repeats here thus, *The Doctrine that is most quickening to the Spirit and grace of God in men, and most crucifying to the flesh, must needs be best for peace and comfort of believers.*

I answer, This is granted, but what of this? Surely that Doctrine of total and final defection is not of this import, though he saith, *It hath a very rich sympathy with the Spirit, and is mortally inspired against the flesh.*

Yet here we have but his bare word for it, and dare not therefore make it an Article of our faith, especially seeing on the contrary the Apostle brings in God speaking of all the subjects of the new covenant of grace, that *He will put his Laws in their mindes, and write them in their hearts.* a

a Heb.8.10, 12. chap.10.16, 17.

And as *Ezekiel* saith, *He will give them a new heart, and put a new spirit within them, and will take away the stony heart out of their body, and will give them an heart of flesh, and will put his Spirit within them, and cause them to walk in his statutes.* b

b Ezek.11. 19,20. ch.36.26,27.

And as *Jeremy* saith, *He will give them one heart and one way to fear him for ever, and will make an everlasting covenant with them, that he will not turn away from them to do them good, but that he will put his fear in their hearts that they shall not depart from him him,* c *and that he will be their God, and they shall be his people, and that he will forgive their iniquity, and will remember their sins no more.*

c Jer.32.39, 40. chap.31.33, 34.

Therefore from Scripture-testimony, the Doctrine of Saints final perseverance in absolute hath a very rich sympathy with the Spirit, and is mortally inspired against the flesh from Gods absolute promise to perfect the same, which therefore must needs be best for peace and comfort of believers, by consequence of his own Argument, which therefore plainly overthrows what it was brought to justifie.

But

But he in *Section* 37. states his ninth Argument thus, *That Doctrine which evacuates and turns into weakness and folly all that gracious counsel of the Holy Ghost which consists partly in that diligent information which he gives the Saints from place to place concerning the hostile, cruel and bloudy minde and intentions of Satan against them, partly in detecting and making known all his subtil stratagems, his plots, methods, and dangerous machinations against them, partly also in furnishing them with spiritual weapons of all sorts whereby they may be able to grapple with him notwithstanding, and gloriously to triumph over him, partly again in these frequent admonitions, exhortations, encouragements, to quit themselves like men in resisting him.*

And lastly, in professing his fear lest Satan should circumvent and deceive them, must needs be a Doctrine of vanity and errour, and consequently that which opposeth it by like necessity a truth, but such is the common Doctrine of absolute and infallible perseverance. Ergo.

I answer, denying this *minor*, which he laboureth to confirm thus, *From the Holy Ghost's discovering and detecting unto the Saints, the hostile spirit and machinations of Satan against them, his furnishing them with spiritual weapons to fight against him,* James 4.7. 1 Peter 5.8,9. Ephes. 6.11, 12, *&c.* 2 Cor. 11.3,14. *&* 2.14. Matth. 12.43, 44, *&c.* 2 Thess. 2.9,10. 1 Cor. 7.5. *Now if the Saints be in no possibility of being finally overcome by Satan, all that diligence of the Holy Ghost in those late mentioned addresments of his unto them, in order to their final conquest over Satan, will be found of very light consequence of little concernment to them,* saith he,

And why so, he allegeth no reason, but forms the case into an *Hypotiposis*, saying,

Suppose we then the Holy Ghost should speak thus unto the Saints. O you that truly believe, who by virtue of the promise of God that cannot ly, are fully perswaded and possest that you shall be kept by God, by his irresistible grace, in true faith till death, so that though Satan set all his wits on work, and by all his stratagems, snares and cunning devices seek to

destroy

The Reader may perceive that this *Parenthesis* is a charge besides his Argument and the Scriptures by him quoted onely by way of gloss to deceive the Reader with.

destroy you, * *yea though he should entice you away from God by the allurements of the world, and entangle you with them again, yea and cause you to run and rush headlong against the light of your own judgments and consciences, into all manner of horrid sins and abominations, yet shall all his attempts and assaults upon you in every kinde be in vain, you shall be in never the more danger or possibility of perishing;* * *unto you I say, attend and consider how sore and dangerous a combate you are like to sustain, for you are to wrestle not against flesh and blood, but against principalities and powers, and the governours of this world, and spiritual wickednesses, against that old Serpent the Devil, that great red Dragon, who was a murderer from the begining, who still goeth about seeking whom he may devour: and truly I fear lest as the Serpent by his subtility deceived* Eve, *so your minde should be corrupted from the simplicity which is in* Christ, *lest the Tempter should any ways temp: you, and my labour about you be in vain; therefore watch, pray, and resist him, stedfast in the faith, take unto you the whole Armour of God that you may be able to resist in an evil day, and having done all things stand fast, stand having your loins girt with the girdle of truth, and the breast-plate of righteousness upon you, &c.*

Would such an oration or speech as this be any ways worthy the infinite wisdom of the Holy Ghost? Or is it not the part of a very weak and simple person to admonish a man, and that in a most serious and solemn manner of a danger threatning him, or hanging over his head, and withall to instruct him with a great variety of rules, precepts and cautions how to escape this danger, when as both himself knoweth, and the person admonished knoweth likewise, that it is altogether impossible that ever the danger should befall him, or the evil come upon him. Therefore

I answer, here is a great cry indeed but to little purpose, a great shew but very little substance, yea though he seems to disport himself in rendring the Doctrine he opposeth odious, yet he doth but therein bewray his weakness, for though he can see nothing but weakness and folly in all the gracious counsel of the Holy Ghost, whilest absolute perseverance of the

Saints

Saints is joyned with it; yet others can through grace see abundance of wisdom and strength from it, and manifest it to others also. For what though the Holy Ghost diligently discovereth to the Saints Satans hostile intentions against them, and admonisheth to fight and resist him stedfastly by faith, yet it is no weakness but strength, no folly but wisdom, for the Holy Ghost to reveal to the Saints the certainty of Gods assistance with them in this combate, as such as wholly to prevent their total and final defection; and the reason hereof is, because the end of the Holy Ghosts discovery of the greatness of Satans machinations and stratagems against the Saints, is not at all to conclude the total or final defection of the Saints possible in the utmost event and issue, but onely to conclude the greatness and excellency of Gods grace, care and providence in preserving his Saints in the midst and through them all, from total and final defection: and there is no man truly wise but will easily conclude, that Gods discovery of Satans machinations to conclude the possibility of the Saints total and final defection, doth not commend God towards his Saints so much as the certainty of his preservation of them therefrom; for the danger is not one hairs breadth the less of it self and its own nature, from which the Saints are delivered, although the deliverance were certainly wrought out by the Lord, in, by and for them according to his absolute promise, without which promise the Saints could not with *stedfast faith fight and resist Satan*, as they are required *a*: and this most of the pieces of the Saints spiritual armour which they are to use proveth, as namely, *The shield of faith by which all the fiery darts of the wicked are to be quenched.* *b*

a 1 Peter 5. 8,9.

b Ephes. 6. 16,17.

Now were it not that God had absolutely promised to prevent their total and final defection, the darts of the wicked would be so far from being quenched by faith, as that fear would rather grow to a flame in them, from the fearfulness of the darts darted at them, and for want of a ground of faith as *a shield* to quench them.

And secondly, *The hope of salvation as an Helmet* or Head-piece; now hope were no hope unless it were grounded on Gods absolute promise, but the strength thereof would vanish

nish at every triall, or at least at every foil, but having such a ground-work, hope recovereth and reneweth its strength, and this is cleared *Heb.6.13,20. For God when he made his promise to* Abraham, *because he could swear by no greater, he sware by himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee; and so after he had patiently endured, he obtained the promise, for men verily swear by the greater, and an oath for confirmation is to them an end of all strife, wherein God willing, more abundantly to shew unto the Heirs of Promise the immutability of his counsel confirmed by an oath, that by two immutable things in which it was impossible for God to ly, we might have a strong consolation, who have fled for refuge to lay hold on the hope which is set before us, which hope we have as an Ancre of the soul both sure and stedfast, and which is entered into that which is within the vail, whither the forerunner is for us entered, even* Jesus *made an High Priest for ever after the order of* Melchizedeck.

c Col.1.5.
1 Pet.1.23,25
d 1 John 5.11,12.
e John 5.24.
2 Cor.1.2.22.
Eph.1.13,14.
f Rom.8.15,16,17.
Gal.4.6,7.
1 Cor.2.12.

And a third piece of spiritual Armour is, *the Sword of the Spirit, which is the Word of God, which is the Gospel;* c which is Gods record, *that he hath freely given us eternal life through his Son and every believer hath it,* d and this Word and Spirit is his absolute security for it, e because *it beareth witness* to the soul of every true believer according to its office, *that they are children of God*, and consequently *Heirs of glory.* f

Now if the nature of the Armour proveth the Saints free from total and final defection, as is proved; then it followeth that the end of the Holy Ghosts discovery of the greatness of Satans machinations and stratagems against the Saints, is not at all to conclude the total or final defection possible in the utmost event and issue, but onely the greatness and excellency of Gods grace, care and providence, in preserving them in the midst and through them all therefrom.

Besides the greatness of the danger appears, notwithstanding from which they are delivered, partly from the strength of the enemies against whom they are to fight, and partly from the weakness and deficiency that is found in the best of Saints, considered in themselves in their own power, and partly from the

the many foils and sins with which they are found, and do finde by wofull experience themselves to be overtaken, in all which with many other circumstances besides, which might be instanced to amplifie and magnifie the riches of Gods wisdom, power and grace according to his absolute promise in ordering and disposing an absolute prevention of their total and final defection is every way sufficient to prove that the best of Saints have great need to be minded where their strength lies, and to be exhorted to pray and fly to it by faith upon all occasions, as the best means of deliverance, and without which promise they were left in utter despair at present.

But lastly, that sentence of *Paul*, saying, *I fear lest as the Serpent beguiled* Evah, *so your mindes should be corrupted from the simplicity that is in* Christ: as it argued his care in the ministry to preserve the people in the truth from errour.

So secondly, Saints may very possibly be corrupted from the simplicity that is in *Christ*, and yet neither totally nor finally.

And thirdly, there may be some in the true Church that may seem true Saints, that may profess Truth, and by the power of false Doctrine be seduced therefrom, which *Paul* strived to prevent, and to establish not onely in profession but in soundness of faith it self.

This premised as it is Truth, so it sheweth that it is confusedly mixed by him with the other sentences, (and without which his Argument would have had no colour of force) as appliable to God, who cannot in propriety of speech be said to fear, or that he doth not certainly know not onely the present but also the future condition of every person.

Besides *Christ* our Lord was tried and tempted, who yet was free from possibility of perishing. And what he saith in answer is not to any purpose to take off the edg or force hereof against his Argument.

For first, *Christ was made of a woman, and made under the Law, a* in the several branches thereof as others are. a Gal.4.4.

Secondly, in respect of his humane nature he was mutable as other men; and therefore as he was necessarily by virtue of uni-

on with the divine nature preserved from possibility of perishing, so are the Saints by virtue of union with the divine Spirit.

And thirdly, as *Christ* was necessarily and voluntarily good by virtue of union with the divine nature, and yet this necessity did not prejudice his reward, even so the Saints are necessarily and voluntarily good by virtue of union with the divine grace and Spirit of *Christ*: nor doth this necessity any way prejudice their reward neither.

His *minor* therefore is but a meer flourish of words, and hath not any force or substance of Truth at all in it.

His tenth Argument in *Section* 41. is, *The Doctrine which naturally and directly tendeth to beget and foment jealousies and evil surmises between Brethren in* Christ, *or such as ought cordially to love, reverence and honour one another is not confederate with the Gospel, nor from God, and consequently that which contradicteth it must needs be a Truth.*

The common Doctrine of unquestionable and unconditioned perseverance is a Doctrine of this tendency. Ergo,

I answer, denying the *minor*, which he laboureth to prove thus, *That Doctrine which teacheth me to judg the faith and love of those whom I ought to love as Saints and Brethren in* Christ *to be no better than the faith of Hypocrites, &c. directly tendeth to beget jealousies in me against them, and to occasion them to measure back the same measure towards me; the common Doctrine of peremptory perseverance thus teacheth both me and them.*

Ergo, I deny the *minor* again, he gives this as a reason of it, viz. *because I cannot reasonably judg either the faith or love of those whom I stand most bound to love as Saints to be better, greater, or more sincere than sometimes I judged that faith and love of those to have been whom the Doctrine we speak of teacheth me to judg to have been Hypocrites, even then when their faith and love were at the best; for the very truth is, that amongst all the Professours of* Christian *Religion that are known to me, there is not any one who I can reasonably judg to be either more sound in faith or sincere in love than I sometimes judged, and that upon good grounds*

some

some others to have been, whom now I know to be wretched apostates, and to have given up themselves to work all filthiness, and that with greediness; therefore if upon their apostacy I stand bound to judg them to have been at best no better than Hypocrites, it is impossible but that I should be jealous of the best Professours of Christ *at present, that they may be no better than Hypocrites also, notwithstanding any account they give or can give of their sincerity.*

I answer, This reason is fallacious in two respects:

First, because the Law of judging is not from what men may possibly be, but from what men appear to be; for it is no good reasoning, some appearing as good as the best, were then bad; therefore all that appear as good as the best were then bad; or at least I may or cannot do other than suspect them such; these are no good consequences, nor follow not at all upon the premisses, it being neither good Divinity nor true reason.

And secondly, neither doth the Doctrine of unquestionable or unconditioned perseverance conclude every apostacy in men from true profession Hypocrites at the best, but onely when it's final; and the reason is, because there may be a seed of true faith and love remain in men when they fall very fouly, that afterward may shew it self, although at sometimes it be obscured, as in *David* and *Peter* it was; and hereupon we ought not to pass peremptory judgments, no not upon some apostates, unless they be very incorrigible, and this Rule *Christ* our Lord teacheth to judg of Church-members by, *Matth.* 18.15,16,17. *Moreover*, saith he, *if thy Brother shall trespass against thee, go and tell him his fault between him and thee alone; and if he hear thee, then hast gained thy Brother; but if he will not hear thee*, (yet he is not to be rejected as a cast-away, but) *then take with thee one or two more, that in the mouth of two or three witnesses every word may be established; and if he shall neglect or will not vouchsafe to hear them*, (he is not yet to be cast off and judged as none of Gods children, but then) *tell it unto the Church, but if he shall neglect to hear the Church also, let him be unto thee as an Heathen man and a Publicane.*

b 1 Cor. 5. 5. But yet even this also, though it be by *Paul* termed *b A delivering such a one up to Satan*, (yet it is) *for the destruction of the flesh, that the spirit* (or soul) *may be* (supposed possibly) *saved in the day of the Lord* Jesus.

From all which it is clear, that Apostacy doth not conclude such Hypocrites at the best, nor yet to be wholly separate from God at present, but that possibly there may yet be some seeds of Gods grace remaining in them, though clouded with corruption and sin, that may through Gods means appear and be brought to light again; therefore it is onely such incorrigible apostacy as concludes final perseverance therein, as concludes such to have been Hypocrites at the best; and therefore his *minor* hath not any proof, but is false.

But further I answer, that the Doctrine of the possibility of the Saints total and final defection directly and naturally tendeth to beget and foment jealousies and evil surmises, not onely between Brethren in *Christ*, which appear so, but also which are truly and really so, and not this onely, but also of *Christianity* it self; for upon that Doctrine it followeth, what though a Saint have never so many promises of God, yet hath he not any security thereby that he shall continue the childe of God? what though he have never so great a degree of faith, yet that is not any security that he shall continue in the same? yea what if he have never so much of Gods holy Spirit, yet neither that nor any thing else that is possible for a Saint to attain unto can any ways assure him that he shall continue a Saint; therefore by this Doctrine the whole state of Saintship is a suspicious state, and Saints have not any assurance of perseverance therein, no not the best of them all, no not in themselves, much less in the judgment of others.

Hence therefore I retort that Doctrine which naturally and directly tendeth to beget jealousies and evil surmises between Brethren in *Christ* and Brotherhood it self, is not confederate with the Gospel, nor from God, and consequently that which contradicteth it must needs be a Truth; but the common Doctrine of the possibility of the Saints total and final defection is above proved to be such.

Ergo, the Argument by which he would overthrow the Doctrine

trine he opposeth serveth now onely to overthrow his own: that he would justifie by it.

And whereas he would suppose an escape, by saying, *It was no disparity to Angels to be such as might possibly apostatize.* a

a Tim.5.21.

I answer, First, though some Angels did fall at first, yet we finde none fain since, nor I believe cannot, because they that remain standing are said to be elect.

And secondly, though in creation and nature man was left to the power and liberty of his own will, yet if he should be so in grace before he were inherently perfect, this were to make the salvation of man altogether impossible, and to afford man no restoration at all, but to leave him sticking and sinking in his corruption.

And thirdly, seeing the covenant of grace is not a covenant of works, but an absolute covenant of free and full remission of sins to every subject thereof from the testimony of God himself, b *Who* (saith he) *will remember their sin no more, but will forgive all their iniquity for his own Names sake, and also that every true believer is a proper subject of this new covenant of grace.* c It followeth that the Doctrine of the possibility of the Saints total and final defection begets and foments jealousies and evil surmises of God himself, *viz.* of dissimulation and hypocrisie in making pretences without performances in promising to them that he will never remember any sins against them, yet afterwards findes and mindes all their sins against them, as matter to condemn them by; this were to render God odious, and not fit to be trusted upon his word and promise; therefore this Doctrine is not confederate with the Gospel, nor from God, and consequently that which contradicteth it must needs be the Truth.

b Heb.8.12. Isai 43.25. Jer.31.34.

c John 6.44, 45. Ephes.3.6. chap.2.18,19. Gal.4.28,31. chap.3.7,14, 26,29.

And hereby the Reader may see, that although Mr. *Goodwin* breaks forth with great confidence, as though he should with one blow overthrow the undoubted Doctrine of final perseverance of the Saints in the grace of God, yet are all his Arguments found light, vain, and empty, having onely a meer flourish of words, and no proof at all. I shall now examine what he saith touching examples in his fourteenth Chapter.

His first example is *David*, *Section* 2. where he states this Argument in manner following, *He that commits Murder and Adultery not onely against the clear light of his conscience, but with deliberation and premeditated contrivance, and remains under the polution and guilt of these sins without repentance is not a man truly godly, or accepted with God.*

But this was David's *case.* Ergo.

I answer, denying this whole Argument as faulty in both parts: and first, the *minor* is false, as appears from this distinction in that remission of sins, as it is from God, hath onely the bloud of *Christ* made known to the person, as its proper cause, and *Repentance* is the effect, and no cause thereof at all, *d* in which respect I say, that though *David* did commit these sins, yet it followed not that he remained under the guilt thereof, because every believer (such an one as *David* was before) *is justified from all his sins*, *e* and every new act of sin doth not unjustifie, or cause a believer to ly under guilt, for then none are justified at all, because all Saints sin daily; and if any say, *they have no sin they deceive themselves, and the truth is not in them.* *f* And the justification of believers is not their being without sin, but for that the sin they do commit *is not imputed unto them*; *g* and therefore for him to conclude *David* to ly under guilt is to conclude him unjustified, and no childe of God; and to beg the Question, and take for granted that which he cannot prove.

d Acts 5.31.

e Acts 13.39. Rom.8.1. Col.1.21.

f James 3.2. 1 John 1.8.

g Rom.4 5. Psalm 32.1.

But secondly, I deny the *major*, and do say, that an act good or ill denominates not a Person but a Trade, that is to say, an act of Adultery denominates not the Person to be an Adulterer, nor an act of Charity doth not denominate a charitable person, according to the Proverb, One Swallow makes not a Summer; and therefore though a believer as *David* was overset with the beauty of *Bathsheba* to commit folly with her, and sought to hide it, and when he could not did add a secret Murder, and though this be both very displeasing to God, yet all this may possibly be in a godly man; and *David*'s repentance upon the first admonition doth plainly declare the godliness of the person from whence it did spring; for assuredly if he had been an unbeliever and ungodly man when

Nathan

Nathan came to admonish him, *Nathan* might likely have tasted the fruit of his ungodliness in persecution, as *Micajah* did from King *Ahab*, in a far less trial. Besides the Scripture nor Rule of *Christ* alloweth men no otherwise to be concluded ungodly for sins by them committed; one, two, or many, till they refuse lawfull admonition in all the parts thereof. *a* Now this was not *David*'s case, for he was penitent at the first admonition by *Nathan* the Prophet; *b* therefore not an ungodly but a godly man, notwithstanding his sins. And thus all may see his first Example and Argument upon it to be every way fallacious and false.

1 Kings 12. 26,27.

a Matth. 18. 17,21,22. Luke 17.3 4.

b 2 Sam. 12. 13.

His second *Old Testament* instance or example is *Solomon Section 6. Who* (as he he saith) *was before his Idolatry and other sinfull miscarriages a true believer, a regenerate man, a son of God, that he sinned at a very high rate, is manifestly drawn up by the Holy Ghost,* 1 Kings 11.1,2,3. *where having reported his disobedience to the Law of God, by which the* Israelites *were prohibited to marry with the Daughters of a strange God in taking unto him no fewer than seven hundred Wives and three hundred Concubines of the women of the* Moabites, Ammonites, Edomites, *&c. and with all the several abominable Idolatries wherewith he came to be polluted: he adds, that his heart was not perfect with the Lord his God, as was the heart of* David *his father, that the Lord was angry with him, because his heart was turned from the Lord God of* Israel, *&c.*

Ergo, Solomon's *person was under the dint of that heavy doom,* viz. *exclusion from the Kingdom of God, and the former relation of father and son wholly dissolved.*

I answer, the consequent doth no ways follow upon the premisses, nor do the Scriptures any where so speak of *Solomon*: true it is, that there was sin enough on *Solomon*'s part, had he not virtue from the covenant of free remission: true also, his heart was not perfect with the Lord his God * as was the heart of *David* his father, that is, he was not so free from Idolatry, for otherwise *David* did sin, (yea if he did not fall totally away from God M. *Goodw.* hath foulty erred) but though *Solomon*'s heart was not perfect with the Lord his God, but he was

Mark it, the Text saith, He was his God all the while, by way of *emphasis*.

ſorely diſpleaſed with his Idolatry, yet this proveth not the relation of father and ſon wholly diſſolved, nor that he was excluded Gods Kingdom; the contrary hereof is apparant *2 Sam.7.12, 13, 14, 15.* from what God by *Nathan* the Prophet ſpake unto *David* in theſe words following, *viz.* And when thy days be fulfilled, and that thou ſhalt ſleep with thy fathers, I will ſet up thy ſeed after thee, which ſhall proceed out of thy bowels, and I will eſtabliſh his Kingdom, he ſhall build an Houſe for my Name, and I will eſtabliſh the Throne of his Kingdom for ever, I will be his Father, and he ſhall be my ſon, if he commit iniquity I will chaſten him with the rod of men, and with the ſtripes of the children of men, but my mercy ſhall not depart from him, as I took it from *Saul, &c.*

Unto this he maketh anſwer,

Firſt, the mercy to Solomon *and* Saul *were the ſame, and if it were ſaving mercy then was* Saul *elect a childe of God, and yet fell totally and finally, and if other mercy it's irrelative to the buſineſs in hand.*

Secondly, he ſaith, *the meaning is, that God would not tranſlate the Kingdom into another family as formerly from* Saul *and his houſe.*

I anſwer, Though it be true that God afforded the ſame mercy to *Solomon* that he did to *Saul*, and differenced it in this, that he would not tranſlate the Kingdom from him, as he did from *Saul*, yet this follows not at all, that mercy extended it ſelf from God to *Solomon* in no other kinde than it did to *Saul*; but the contrary is clear, that as the relation of father and ſon was not extended to *Saul* as it was to *Solomon*, ſo as no ſuch mercy could be taken from *Saul*, ſo alſo was it Gods reaſon why he would not take the Kingdom from *Solomon* as he took it from *Saul*, and is fully relating to the buſineſs in hand, to conclude that relation was everlaſting, free from total and final apoſtacy from God as his mercifull Father, in the grace of adoption by *Jeſus Chriſt*, touching which relation *Chriſt* ſaith, *The ſervant abideth not in the houſe for ever, but the ſon abideth for ever.* c

c John 8.35.
d Rom.8.17.
Gal.4.7.

And *Paul* ſaith, *If children then heirs of God, and joynt-heirs with* Chriſt. d

Therefore

Therefore the inheritance is inseparable to sonship with God by adoption, as to *Solomon*, which relation therefore never ceased after it was begun.

But he answereth,

Thirdly, that David *a little before his death said, And thou* Solomon *my son, know thou the God of thy father, and serve him with a perfect heart, and a willing minde; for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts, if thou seek him he will be found of thee, but if thou forsake him he will cast thee off for ever;* e *therefore* David *did not apprehend any saving mercy of God to be entailed upon* Solomon *in the promise by* Nathan *the Prophet.*

e 1 Chron. 28.9.

I answer, denying the consequence, for *David* did indeed exhort *Solomon* his son to know God, and serve him with a perfect heart, and a willing minde; and the motives he useth to inforce his exhortation are,

First, from Gods omniscience.

And secondly, from the consideration of the happiness of those that do so know and serve him, as also from the misery of those that do not so know and serve him, but do not at all prove that *David* did not apprehend any saving mercy of God to be entailed upon *Solomon* in the promise by *Nathan* the Prophet, these are motives used to work up *Solomon* to that knowledg and perfect service and not Arguments concluding any doubt in *David* touching Gods promise of sonship unto *Solomon*, but rather means used by *David* to effect what was promised in working Regeneration and sonship in him, that he might see that begun in performance which before he had onely in promise.

Therefore there is nothing in all that he hath said in answer sufficient to take of the special promise of God made to *David* of *Solomon* touching the effecting and perpetuating his relation of sonship with God for ever, which argueth that though he fell fouly, yet no total apostacy can be concluded upon him.

He proceedeth to *New Testament* examples *Section 9. of some having put away a good conscience concerning faith*

 made

a 1 Tim.1.19 *made shipwrack.* a *Also of* Hymeneus *and* Philetus *who taught the Resurrection past already, and overthrow the faith*
b 2 Tim.2.17 *of some.* b *Elsewhere, Of some already turned aside after*
c 1 Tim.5.15 *Satan,* c *They* (saith he) *who by putting away a good conscience made shipwrack of faith must needs be supposed,*

First, to have had true faith.

Secondly, to suffer an absolute or total loss of it.

His reason for the first, *Because goodness of conscience cannot take place, but onely where such a faith gives being to it.*

Ergo, *It* viz. *goodness of conscience cannot be put away by any but such as have had this true faith in their souls.*

I answer, denying the consequence, which whilest he cannot prove all that he saith, is not to any purpose at all, and unto this he is so far from proving as that he speaks nothing at all to it. Now to what purpose is it to discourse?

First, that a good conscience cannot be but where true faith is.

Or secondly, that goodness is not morally but spiritually understood.

Or thirdly, that faith is not onely understood Doctrine and Profession, but true believing also, yet seeing a good conscience may be put away by such as neither do nor ever did truly believe, all that he saith is not to any purpose at all.

Now that a good conscience may be put away by such as neither do or ever did truly believe, appears from *Paul*'s words, *But seeing ye put it (viz.* the Word of God) *from you, and judg your selves unworthy of everlasting life, lo, we turn to the* Gentiles. a

a Acts 13.46. Now these persons spoken of had never truly believed. Moreover it is said of *Paul, that he now preached the faith which before he destroyed,* b which was before he had
b Gal.1.23. ever believed.

Also it is said of the stif-necked and unbelieving *Jews that stoned* Steven, *that they always resisted the Holy Ghost.* c

c Acts 7.51. Also *Christ* speaks parabolically of unbelievers, saying, *We will not have this man to reign over us.* d

d Luke 19.14 Now those that put Gods Word from them, and destroy the faith, and resist the Holy Ghost and will not have *Christ* reign over them do put away a good conscience, *Ergo.*

And

And the reason hereof is perspicuous enough, because no mans conscience is spiritually good, unless it be cleansed with the bloud of *Christ* by the Holy Ghost through faith in the Gospel; therefore the putting away of these is the putting away of a good conscience.

And hereupon it followeth, that such also do make shipwrack of faith, for *Paul destroyed the faith* whilest he was an unbeliever, *Gal.*1.23, therefore this is no example of Saints total or final defection.

He proceeds *Section* 13. to say, *that* Hymeneus *and* Philetus *are said to have overthrown the faith of some, by teaching that the Resurrection is past already, which overthrow that it was total,* saith he, *is everymans sense upon the place.*

And secondly, that the faith was justifying faith he would manifest from the Context in the Verse before, where Paul *had said, And their word will eat as a Canker, whose property is to consume not onely the putrified members, but those especially that are most vital and sound.*

I answer, and granting that as the native tendency of a Canker is to eat and consume as well the vital as putrified members of the body natural, even so is the native tendency of bad Doctrine to consume as well the vital as putrified members of the Church of *Christ*; but as the body natural is sensible of the Canker, and will seek to preserve the vital members, though it be many times with the loss of the member that is putrified; even so much more is the body of *Christ*, especially the head sensible of the bad Doctrine, so as to use means that shall and will effectually preserve the vital members, though it be with the loss of those members that are putrified; in which respect it is true, that the faith of some may be said to be wholly overthrown, *viz.* the faith so called in respect of the Profession of the Truth by them formerly made; but as for Saints, as they are properly, truly and really such, they are so far from being intended and concluded by the Apostle in the place quoted, as that they are by this very place, and divers others, decyphered, and signally differenced and distinguished in kinde and nature from them; for the Apostle in this place makes this the very reason of difference, why though

the faith of some were wholly overthrown, and others not; was, *for that the Lord knew them to be truly his*, e therefore the other were not truly his, but onely in shew seemed his, which therefore apostatized by this means, *viz.* bad Doctrine; for Saintship in sincerity is inseparably joyned with constancy from total apostacy; and this *Paul* clearly expresseth elsewhere, e placing the whole reason why men were deceived by *Antichrist* to be, *because they received not the love of the truth that they might be saved:* which reason were of no force or use, if they that received the love of the Truth were in like danger, the contrary whereof is asserted by the Apostle of the *Thessalonians*, *that they were chosen to salvation through sanctification of the Spirit, and belief of the Truth, and that God the Father had loved them, and given them everlasting consolation*, and not to the other. And this difference of persons free from total defection, *viz.* those Saints that are upright in the sight of God seems to be consented to, and acknowledged by M. *Good.* here *Sect.* 14. *viz.* that the Gospel hath this saying, as a seal to secure those that are upright that *the Lord knoweth those that are his* from others, but why he should decline election of particular persons, to be meant, by *the foundation of God*, in the place in hand, he gives no reason, yet that sense will certainly be found the true sense of the place, and that according to Mr. *Goodwin's* exposition of the word [*Foundation*] betokening Gods covenant, *made and sealed with the Heirs of promise*, a which are onely his chosen and called people, which foundational covenant made with his chosen ones, remaineth firm and *sure*, and hath this seal, *The Lord knoweth them that are his*, so to be his, as that not one of them are at any time after their calling wholly defective in their faith, though *Hymeneus* and *Philetus* teach the Resurrection already past, and this to be the very true scope and purpose of this place is without all contradiction, which is therefore so far from being an example of Saints total defection, as that it is a most firm foundation of the contrary.

e 2 Tim. 2. 19

e 2 Thess. 2. 9, 10, 11, 12, 13, 16.

a Heb. 6. 17. Ephes. 1. 13. 2 Cor. 1. 21, 22.

But he in *Section* 15. mentions *Judas, as one, had he continued, had been saved, from the promise of* Christ, Matth.

Matth. 19. 28. *and* Chrysostom's *judgment thereupon.*

But I answer, that *Christ*'s judgment in this matter appears more valid to me than any mans: and *John* reports, that Christ *knew* Judas *from the begining* to be but an *unbeliever* and a *Traitor.* *b* b John 6.64.

But he mentions Demas, Alexander, *and* Hymeneus, *as Revolters from faith, the two last were by* Paul delivered up to Satan; *and the incestuous person, who was of the Church of* Corinth, *concerning whom,* he saith, 1 Tim. 1. 20. 1 Cor. 5.

First, they were formerly judged meet, as Saints and true believers to be received into the Church.

Secondly, their delivering up, concluded them such, as were now judged totally fallen from the faith, and so dismembred from Christ; *neither* (saith he) *could their sin nor sentence be any great loss to them, if they were Hypocrites before; nor* (saith he) *doth the sentence declare them, never to have been sound believers, nor* (saith he) *can it be stiled A delivering up to Satan, if they had been always under his power. And lastly,* saith he, *doubtless this Apostle never commanded, that any true member of* Christ *should be delivered unto Satan.*

To all wich I answer, that persons excommunicable by Church-discipline are rightly judged by the Church totally fallen from the faith they once professed to have, & were by the Church (according to the Word) judged to have, and yet possibly they might have it, onely in shew; *c* and also possibly they may yet have it, although rightly excommunicated by the Church, for appearance to the contrary; and the reason hereof is, because the Church can onely judg lawfully by and according to what appears outwardly, in and from the persons judged. c James 1.26.

Now concerning the later of the above mentioned respects, the Apostle saith, that excommunication *is for the destruction of the flesh, that the spirit might be saved in the day of the Lord* Jesus. *d* Now excommunion is not appointed to, nor can it work repentance in the person excommunicated, unless it (that is, the grace or seed thereof) were in him before. And now this sentence is to help this grace into exercise, against the d 1 Cor. 5. 5.

pride

pride that many times appears in the truly godly; therefore repentance may possibly be, though clouded in persons rightly put from the Church; and the truth hereof appears in the incestuous person, who by repentance obtained *forgiveness*, *comfort*, and *love*, even from those who were his judges. e These distinctions premised, the Answer is easie.

e 2 Cor. 2. 7, 8.

First, though persons professing faith are received into the Church, and rightly judged, according to what appears, true believers; yet they may possibly be such onely in shew.

Secondly, their delivering up to Satan supposeth them totally fallen from the faith they once professed; this possibly they might have onely in shew, and also possibly they might have it in truth, now though clouded.

Thirdly, for any to appear void of faith and repentance, (which they formerly professed) is a great sin; and to be put from the communion of *Christ*'s Church for the same is a great punishment.

And fourthly, the sentence doth declare all their former faith uncapable to maintain their communion in the Church, untill it should appear in power more than at present it did.

And yet fifthly, it may be stiled a deliverance up to Satan, in respect of outward state, although before being void of inward grace, they were, always inwardly under his power, concerning which *Christ* saith, *Have not I chosen you twelve, and one of you is a Devil.* f

f John 6. 70.

And elsewhere parabolically *Christ* saith, *Friend, how camest thou in hither not having on a wedding-garment, and he was speechless.* g

g Matth. 22. 12.

And lastly, the Apostle did consent to, and command the incestuous person *to be delivered to Satan*, who appeared upon the endeavour of this sentence, one that must *be forgiven*, and *comforted*, rather than *delivered to Satan, lest he should be swallowed up with overmuch sorrow.* h

h 2 Cor. 2. 7.

Therefore none of these are *New Testament* examples of any true Saints total defection.

He proceeds in *Section* 16. to instance the *Galatians*, concerning whom in the Apostles writing, he saith, *Any that shall peruse it, cannot lightly but conclude these men the generality*

of

of them true believers, viz. *when* Paul *left them, after he had for a while preached the Gospel to them; and afterwards (when he wrote to them) had suffered total loss of their faith, and of justification by it.*

For proof of the first he instanceth, I marvell that ye are so soon removed from him that called you in the grace of *Christ* unto another Gospel. *i* i Gal.1.6.

And he infers, that their removal plainly supposeth, that sometimes they had cleaved to him.

Another instance he bringeth, c.3.2,5. *and inferreth, that* the removing of the Spirit *is appropriated unto true believers.*

Again, he instanceth chap.4.14,15. *and argueth from* Christ's *words* Matth.10.41. *from the* reward *of him* that receiveth a righteous man in the name of a righteous man.

And hence he inferreth, that doubtless he that receiveth an Apostle, not onely in the name of an Apostle, but as an Angel of God, yea as *Christ Jesus* himself *shall receive a righteous mans reward, that is salvation*, saith he.

Moreover, he saith, *when* Paul *tells them that* he is afraid of them, lest he should have bestowed on them labour in vain. *His meaning doubtless is, not that he was afraid they would lose an unsound, light, or hypocritical faith, but of such a faith which, persevered in, would have saved them.*

And again he instanceth, Ye are abolished from *Christ*, whosoever are justified by the Law, ye are fallen from grace, ye did run well, who hindred you that you should not obey the truth? *a* a Gal.5.4,7.

He clearly supposeth that they had been true believers, if they were now fallen from grace, which the Apostle affirmeth they were, by depending upon the works of the Law for their justification; it must needs follow, that sometimes they were possessed of it, and were children of grace, which also their running well undeniably importeth, saith he.

To all which I answer, First, that the Apostles writing speaks of the *Galatians* generally as of true believers, and why so? because as they were converted or turned from the worship of false Gods, *chap.*4.8. so they had professed themselves *Gods children by faith in* Christ Jesus, when they visibly

past

put on Christ by Baptism, by which they were stated visible members of the visible Church of *Christ*.[b] But though in this respect the Apostle speaks of them generally as such, yet it followeth not at all, but that in respect of being such in deed and truth, as they were in outward state and profession, they might the greatest number of them possibly be otherwise: and this the Apostle supposeth in these words; *If ye be* Christ's *then are ye* Abraham's *seed, and heirs according to the promise.*[c]

And elsewhere, *But if ye be lead by the Spirit ye are not under the Law.*[d] Plainly implying that possibly they might, or might not be *Christ*'s, or lead by his Spirit. And this answereth both particulars.

First, what they were in the height of profession, namely, possibly they might or might not be in truth, what they professed themselves to be.

Secondly, what they were in their fall or degeneration, namely, for that possibly they might or might not be really and totally such, as they seemed to be.

And as touching his instances, First, true it is that *Paul* saith, *He marvelled that they were so soon removed from him that called them into the grace of* Christ, *unto another Gospel.* Their removal indeed plainly supposeth, that sometime they had cleaved unto him, at least in outward profession and practice of *Christian* Religion, (and possibly they might or might not be such in sincerity) again, true it is, the Apostle queries *whether they had received the spirit by the works of the Law, or by the hearing of faith?* taking it for granted, they had professed that they had received the spirit, which possibly might or might not be so in deed and in truth.

And again *Paul* saith, *My trial which was in my flesh ye abhorred not, but ye received me as an Angel of God, yea as* Christ Jesus, *what was then your felicity? for I bear you record, that if it had been possible, ye would have plucked out your own eys, and have given them unto me.* In all which *Paul* arguetb, that they seemed very zealously affected to him, and that he was not changed from being the same he was, wondering as it were at it, that he should now *become their enemy by telling them the truth.*[e]

And

b Gal.3.26, 27.

c Gal.3.29.

d Gal.5.18.

e Gal.4.16, 20.

And presently after saith, *I desire to be present with you, and to change my voice, for I stand in doubt of you*: which doubt questionless, must either be of what they seemed to be before, or of what they seemed now, or both; all which concludes, they might possibly be, or not be what they seemed; and therefore no absolute certainty either of their being true and sincere Saints at first, or that they were totally otherwise at last.

And whereas Mr. *Goodwin* argueth from *Christ*'s words, *from the reward of receiving a righteous man, the reward of these* Galatians, *with salvation, in their thus receiving of* Paul.

I answer, this concludes against total apostacy of Saints, if salvation was their reward.

But where he adds, *that the meaning is, if they continue in the same minde and frame of heart unto the end.*

Here he adulterates the words of *Christ*, and begs the Question, taking for granted, what is denied, *viz.* that receivers of righteous men, and Prophets, in the name of righteous men and Prophets, that is, sincerely, will possibly totally turn from that frame of heart, and come short of the reward promised by *Christ*, whereas *Christ* saith, *He shall in no wise lose his reward*, f therefore these his additions are not expositions, but plain and formal contradictions of *Christ* himself, and giving him the lye; for *Christ* saith, *He shall in no wise lose his reward.*

f Matth. 10. 42. Mark 9. 41.

But Mr. *Goodwin* saith, *Yes, possibly he may one ways or other come utterly to lose his reward, though the work were performed never so exactly or sincerely.*

Thus *Christ* becomes rendered a meer impostour and deluder, and *John* also, who saith, *He that doth the will of God abideth for ever.* g

g 1 John 2. 17

Mr. *Goodwin* saith, *No, he may possibly perish.*

But he saith, Paul *tells them*, He was afraid of them, lest he should have bestowed on them labour in vain, *not that they would lose an hypocritical faith, such losses being no matter of fear unto us.*

I answer, such glosses tend to no use, but to deceive the sim-

ple Reader, when the words are plain, and conclude the Apostles *fear* or doubt to be that *that his own labour was vain* and fruitless, in them, the speech is not of their loss but his own, *viz.* his *labour*, that he feared was not profitable to them, but *in vain*, and that they never had any true saving faith, wrought in their souls by his Ministery, but onely an outward shew of piety and religion, in that they sought life *from the begining in observation of days, moneths, times, and years, in weak and beggerly Elements*, a of the Law, rather than that free remission of sins by *Christ*, that he had taught from the Gospel.

a Gal.4.9,10.

But he further saith, *that* Paul *saith*, Ye are abolished from *Christ*, whosoever are justified by the Law, ye are fallen from grace.

And again, Ye did run well, who hindred you, that you should not obey the truth?

He clearly supposeth, saith he, *they had been true believers, if they were now fallen from grace, as the Apostle clearly affirmeth they were, by depending upon the works of the Law, for their justification, it must needs follow, that sometimes they were possessed of it, and were children of grace, which also their running well undeniably importeth.*

I answer, that these instances as well as the former, did suppose them believers in *Paul's* account, according to what they did appear in visible Church-state, and outward profession, and children of grace, and such *as did run well*, in that respect, because they did profess to believe justification by grace onely through *Christ*; and herein the *Galatians* might possibly be or not be, at first, indeed and truth, what they professed themselves to be, whatever *Paul* supposed, because *Paul* could not judg the heart by it self infallibly (as God doth) but by words and actions; as the Tree is known by the fruit, that is at the best but probably and at uncertainty, *And no marvel; for Satan himself is transformed into an Angel of Light; therefore it is no great thing if his ministers also be transformed as the ministers of righteousness*, b that is, reputed and taken for true believers, as the *Galatians* were by *Paul*; and yet nevertheless, when they heard, received, believed, and sought justification

b 2 Cor.11. 14,15.

cation by condition of their performance of the works of the Law; *Paul* tells them, *they were abolished from* Christ, at least thereby appeared so, and *fallen from grace*, the reason is, because as grace by *Christ* is not our works done by us, so justification by one of them abolisheth the being of it by the other, that is, justification by grace onely through *Christ*, abolisheth justification by our works, and justification by works done by us abolisheth justification by *Christ*. c

c Rom.11.6. Gal.2.21.

Whereupon it followeth, that so far forth as the *Galatians* did own the principle of justification by works, so far forth onely and no farther did the Apostle infer and conclude, that they were abolished from *Christ*, and fallen from grace; and so far forth as they did not own that principle, no more can be concluded of their abolishment or fall from their profession or truth professed by them, whether it was total or partial.

And upon the same reason I conclude the like upon Master *Goodwin*, who saith, *that the Apostles and greatest friends and lovers of* Christ, *are to act out of a principle of fear of being cast into Hell by God for unrighteousness*. *Page* 313.

Where is now the faith of free remission of sins by *Christ* alone? or may it not be said of such Teachers and Believers? Ye are abolished from grace, and *Christ*, to conditional performances of their own; and as *Paul* saith, being ignorant of Gods righteousness, going about to establish their own righteousness, have not submitted themselves unto the righteousness of God, *For* Christ *is the end of the Law, for righteousness to every one that believeth*, d that is, that believeth that *Christ* is the end thereof, for righteousness to them; or is their righteousness, or justice, or justification, which is all one; therefore this faith abolisheth all fear of being cast into Hell by God for unrighteousness; and this fear abolisheth all faith or belief of *Christ*, to be our righteousness or justice, or *that he is our propitiation*, e *or that he hath made our peace*, f *or that he is our peace*, g *or that he hath by himself purged our sins*, h *or that we are sanctified by the offering of the body of* Christ *once made*. i

d Rom.10.3,4.

e 1 John 2.2.
f Col.1.20.
g Ephes.2.14.
h Heb.1.3.
i Heb.10.10.

Therefore this opinion of a conditional covenant and acting from fear of being cast into Hell by God for unrighteous-

ness, and of Saints total and final defection, is but the opinion of the fallen state of these *Galatians*, charged by *Paul*, how confidently soever he bear up himself in it, yet he cannot so properly be said to be fallen, as is said of them, because he never was yet, baptized into profession of the contrary Truth, in which respects those dignities were appropriated unto them, from which they now declined, which is therefore no instance at all, to prove Saints total and final defection.

Of like nature is his last instance *Section* 17. from *Paul's* words, 1 *Tim.* 5. 15. For some are already turned aside after Satan.

Here he brings in Calvin, *commentating upon the words, who saith,* This expression, after Satan, is observable, no man can turn aside from *Christ*, though never so little, but he follows Satan, for he reigneth over all, who are not *Christ's*.

Hence we are admonished how destructive a thing it is to turn aside from a strait course, which of the sons of God makes us slaves of the Devil.

So that his sense upon the place is that the persons who turned aside after Satan, were before Children of God, and and after turning aside slaves of the Devil, which implies a total defection from Christ.

But further he saith, *If they had been Hypocrites, they could not by falling, in any course of impiety, be said to have turned aside, or out of the way, after Satan, because men follow him as much by Hypocrisie as in any other way of unrighteousness whatsoever.*

I answer, as men change their state they change their name, if they leave the world & worship thereof, & are baptized into *Christ's* true visible Church, then they are named Gods children, *For ye are all the Children of God by faith in* Christ Jesus, saith *Paul* to the *Galatians*, and proves it by their Baptism, *For all ye that are baptized into* Christ *have put on* Christ. *a*

a Gal. 3. 26, 27.

And the reason hereof is, because none are to be baptized, but such as profess themselves Children of God by faith in *Christ Jesus*, and so on the contrary, when men leave *Christ's* true visible Church, and turn to the world, they are termed

termed *Captives of Satan*; *b* and accordingly, when any are regularly excommunicated out of *Christ*'s true visible Church, *They are delivered to Satan.* *c*

b 2 Tim. 2. 26.
c 1 Cor. 5. 5.

And the reason is, because the outward profession, worship, and conversation, *is after the God of the world.*

Ephes. 2. 3.
2 Cor. 4. 4.

Now although Hypocrites in *Christ*'s Church follow Satan, as much by Hypocrisie as in any way of unrighteousness: yet seeing *Paul* nor any other man can know that sin in others, or can any ways write or say, They go after Satan, that wholly appear outwardly to go after *Christ*, (though in their hearts they do not so) as they can and do say of such as forsake *Christ*'s Church. Hence it is, that in that consideration it may be spoken of such persons, that they of Gods children make themselves slaves of the Devil, though they were Gods children no otherwise than in profession and outward state, considering that what they were in profession & outward state was but their duty, & it was as much their duty to be so in sincerity of heart, as in outward shew; and want of the heart disobligeth not the persons in the appearance of following *Christ*, which not to follow is always evil, and the more evil after a begining, than if there had been none; and as men should be the same in heart they are in appearance, in following *Christ*, so they are always named as if they were, to their greater judgment, if it be otherwise.

Thus is *Calvin*'s meaning, and to construe him otherwise is but to wrest his words from his pure intention; all this therefore is no true instance of any Saints total or final defection; not all that he hath hitherto said, proveth no such matter, onely something hath specious shew, and a great flourish of words, but no soundness of matter, or real force, or power, but like chaff before the winde, or the dew before the sun.

And as touching humane Authors, which is the whole Argument of his fifteenth Chapter, though they be counted opposers of him, and yet be for him, my purpose is not to meddle, to blot Paper about it.

First, because as he saith, it is not any demonstrative ground to prove a thing good or bad.

Secondly, because divers of them are by him supposed, contrary

trary to themselves, as *Calvin* for one in *Section* 15.

Thirdly, because he himself acknowledgeth himself to differ from some things in the quotations by him quoted, as *Section* 14. from *Austin*.

Fourthly, neither in case any of these Authorities quoted should be abused, have I their Books, or money to buy them, to try the truth thereof.

Fifthly, nor am I ashamed to acknowledg, that if I had them, many of them are such, as I could not reade, being in the *Latine* or *Greek* Tongues.

Sixthly, because I finde many Texts of holy Scriptures by him wrested, as I have manifested in the foregoing discourse; the like therefore may probably be concluded upon humane testimonies.

I conclude therefore, First, seeing it appears, that the Doctrine of the Saints total and final defection from the grace of God, is contrary to the faith, comfort, and peace they have by *Christ* alone.

And secondly, contrary to many plain and pregnant Texts of holy Scripture which express the contrary; against which, whatsoever he saith, appears as chaff before the winde.

And thirdly, seeing many Arguments grounded upon Scripture, usually brought in confirmation of the absolute certainty of the Saints perseverance, against total and final apostacy, appears invincible and impregnable, upon examination and trial.

And fourthly, seeing no Scripture alleged in favour of the contrary, but being distinguished by other Scriptures appears plainly to have no such sense and meaning, as they pretended to have.

And fifthly, seeing all his Arguments alleged in favour of the contrary, are found without force or power.

And sixthly, seeing there is not any example of any childe of God, (really such) that did ever fall away, to be the childe of the Devil, (really such) but that whatsoever he hath alleged in order thereunto, is found wrested by him. It clearly followeth, that all the proper subjects of the new covenant, (and these are Saints and onely Saints) have all their sins forgiven,

given, past, present, and to come, and not any of them shall ever be remembred against them any more at all, *a* to condemn any of their persons from the glory of Heaven to the punishment of Hell. a Heb. 8.12.

And thus I should here have concluded my matter and Book, save that I see the precious and glorious Truth of *Christ*'s Death for the sins of the whole world, whilest it is by him maintained by some good and sound Arguments, (with which I could not onely have very gladly accorded, but also to have acknowledged my self thankfull to God, and to him likewise, for his Labors in this his discourse) and other some of his Arguments, as they are erroneous, so my silence in not opposing thereof, would render not onely my self, but also all my *Christian* brethren whom I am in communion with in the worship and service of God, to be guilty of these errours; and also it would be thought by many, as it hath been, that the precious Doctrine of *Christ*'s Death for the sins of the world, is an errour, being it is supported by such errours; and as some think cannot be supported otherwise; to the end therefore that it may appear that this precious Truth of *Christ*'s Death for the sins of all men needs no such erroneous supportation, it will be very needfull that I proceed to a brief distinction of his Arguments and explanations, and to declare what is safe to be closed with, and what not, and the reasons why, and in order hereunto I grant his two first Sections of his sixteenth Chapter to be sound and good; but the third not so; because he in expounding *Tit.* 3.4. demands how God can be said to be a lover of men, if the greatest part of men be reprobated from eternity?

In which demand of his he seems rather to oppose the Text, or that God is a lover of men, rather than to expound or prove it.

For first, in Chapter 17. Section 2. he declarees plainly, that the greatest part of men will never be saved.

Secondly, he declares Chapter 4. Section 11. that God decreed from eternity the condemnation of all those by name, who in time come to be condemned.

From which two Propositions it followeth, that the greatest part of men are reprobated from eternity; for reprobation

on is no other thing than the decree of condemnation.

Here therefore Mr. *Goodwin* doth but dance in a net, and in striving to get out will but intangle himself the more; and that which is worse, he labours much to odise the Doctrine of Reprobation, which is pure and sound, and doth not at all oppose Gods love toward men, in giving *Christ* to dy for the sins of the world; because Reprobation which is the decree of condemnation is executed no otherwise than through neglect or contempt of the benefits of the Death of *Christ*, 1 *Peter* 2. 8. *Jude* 4.

Whereupon it followeth, that if Mr. *Goodwin* can in his way conclude God a lover of men, though the greatest number be reprobated, and the smaller number be elected, there is no reason why the same distinction should not hold in the Reprobation he opposeth, because the strength of his reason lieth in the number reprobated, which are the greatest part of men agreed on both sides: yet I deny not, but grant with him, that the denial of *Christ*'s Death for the sins of all, doth detract from Gods *Philanthropy*, and deny him to be a lover of men, and doth in very deed destroy the very foundation and groundwork of *Christian* faith.

But whereas he granteth and saith *Section* 7. *That no man is bound to believe simply and absolutely, that he is one of those that shall be saved, but conditionally onely, &c.*

I answer, and deny this in absolute, and do on the contrary affirm, that every man is bound to believe that he is one of those that shall be saved by *Christ* alone without any condition on his part.

First, because *Paul* saith, *That the wages of sin is death, but the gift of God is eternal life through* Jesus Christ *our Lord.* a

a Rom.6.23. Therefore every one is bound to believe eternal life not to be wages for good works, as death is wages for evil works, nor to be attainable by the performance of any condition by man, but to be the free gift of God through *Jesus Christ* our Lord.

Secondly, as this conclusion is proved by the words of the Apostle *Paul*, so also the Apostle *John* saith, *This is the record*

cord that God gave of his Son, namely, that God hath given to us, that is, to us men, *eternal life, and this life is in his Son.* b

b 1 John 5. 10,11.

Therefore every man is bound to believe this record of God that he hath given to each of them eternal life freely onely and alone through that his Son.

Nay thirdly, the same Apostle in the fore-recited place affirmeth that *He that believeth this record*, witness or testimony of God, *hath the witness* or testimony thereof *within himself*, but *He that believeth not God hath made him a Lyar.*

Therefore as any man would avoid making God a Lyar, he is bound to believe absolutely that God hath given him eternal life through his Son.

Fourthly, either God must save men of grace or gift freely without condition, or else none can be saved at all, because no man can do any thing that is good, before he believe simply and absolutely that he is one that shall be saved; for before this he is a bad man, and can do none but bad works, *Rom.* 3. 9,19. *Gal.* 3.22. *Luke* 6.45. *Gen.* 6.5.

But there is a way of salvation for lost and undone man, not by doing any thing as a condition, but by knowing and believing salvation by free remission of sin given freely by *Christ* alone, 2 *Tim.* 1.9. *Titus* 3.3,4,5,6,7. *Rom.* 3.24. *Ephes.* 2.4,9.

Therefore every one is bound to believe his own salvation by free remission of sins through *Christ* alone.

Fifthly, faith in a man cannot possibly be the condition of its believing remission of sin and salvation to the man; because nothing in nature can be the condition of its own essence, for that is repugnant to common sense it self.

Now faith in its proper nature and essence is the belief of salvation by free remission of our sins through *Christ* alone in the glad tidings of the Gospel, *Luke* 1.77. and whatsoever belief is less than this cannot be called justifying or Gospel-faith, because there is no other glad tidings of the Gospel to be believed without or before this.

Therefore the proper faith required is to believe, nor condi-

 tionally

tionally but absolutely, salvation by free remission of our sins through *Christ* alone.

Sixthly, that which is the effect and fruit and is begotten by the covenant, cannot be the condition of that covenant, but justifying faith is the effect and fruit, and is begotten by the Gospel-covenant. *Ergo.* The *major* is plain, because first, that which the covenant effecteth, and is the fruit of it, is from the absolute freedom, bounty and liberality thereof, freely giving and begetting its reception in the soul of man.

Secondly, because the condition of a thing is a means of the being of the thing of which it is a condition; but for the effect and fruit that is begotten by the covenant to be a means of the being of that covenant, is contrary to nature and reason; therefore it cannot be a condition of the covenant.

The *minor* is also clear, that justifying faith is the effect and fruit begotten by the Gospel-covenant. I think it will not be doubted or objected against, yet however the holy Scriptures confirmeth and proveth it, *Rom.*10.17. So then, *Faith cometh by hearing, and hearing by the word of God*; that is, the Gospel, as *v.*16. And also God saith to *Christ*, I will give thee for a covenant of the people, for a light of the *Gentiles*, to open the blinde eys, *Isai* 42.6,7. and *Paul* saith *He was sent to the* Gentiles *to open their eys, and to turn them from darkness to light, and from the power of Satan to God,* c namely by preaching Gospel-doctrine of the covenant. *Ergo.*

c Acts 26.17, 18.

Seventhly, if the new covenant be conditional, then is, there no difference betwixt the old and new covenant; but there is a difference betwixt the old and the new covenant. *Ergo.*

The reason of the *major* is, for that the old covenant was conditional thus, *The man that doth them shall live in them.* d And therefore if the new covenant requires something to be done as a condition of attainment of life, then the terms are the same, and there is no difference.

d Gal.3.12. Lev.18.5.

The *minor* is proved by God himself, who saith, *Behold, the days come that I will make a new covenant with the House of* Israel, *and the House of* Judah, *not according to the*

cove-

covenant that I made with their fathers, in the day that I took them by the hand, to bring them out of the Land of Egypt, *the which covenant they brake; although I was a Husband unto them, saith the Lord, but this shall be the covenant that I will make with the House of* Israel; *after those days saith the Lord, I will put my Law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people; and they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord, for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more,* Jer.31.31, 32,33,34.

Now the Apostle concluded this time come, and the believing *Hebrews* within this new covenant when he wrote his Epistle to them, as appears *Heb.*8.8,13. *Chap.*10.17,18,19. and *Christ* concludes this fulfilled, in *every one that hath heard and learned of the Father, and commeth unto* him by believing; *a* therefore this new covenant differeth from the old, and is not conditional as that was, but absolute, declaring that God will be their God, and they shall be his people, that he will forgive their iniquity (freely) and will remember their sin no more; therefore every man ought so to believe.

a John 6.46.

Eighthly, every one that prayeth to God, ought first to believe that God is his Father, *Matth 6.9.* which he cannot do, but as he believeth that he is one of Gods adopted children and heirs, *Gal.* 4.6,7. *Rom.* 8.15,16,17. of glory by free remission of sins through *Christ* alone; therefore every one before he prayeth to God, ought to believe that he is one that shall be saved by free remission of sins through *Christ* alone.

Ninthly, *The grace of God that bringeth salvation unto all men is onely that that effectually teacheth denial of ungodliness and worldly lusts, and a living a sober, righteous and godly life in this present world, Titus* 2.11,12.

Therefore every man ought absolutely to believe his own salvation by that grace alone in *Christ*.

Yet in all this I do no more limit the Death of *Christ* than

 he,

he, but do maintain it with him, to be for all men, more firmly in this respect than he doth against them that limit it for the elect onely.

Moreover he in *Section* 9. expounding *Heb.*10.26. saith, that the words do evidently imply;

First, that before the horrid sin of Apostacy here spoken of, the persons that fall into it have or had a Sacrifice for their sins, viz. the Death of Christ.

And secondly, that upon this their Apostacy they are either absolutely excluded from a readmission, or at least it is with great difficulty, if ever it be obtained.

And hence concludeth both his former main Doctrines, befriended and confirmed.

First, that Christ *offered himself a Sacrifice for the sins of those who very possibly may never be saved by him; and consequently for all men without exception.*

And secondly, that they who have sometimes been partakers of the Sacrifice of Christ, *and hereby of the grace and favour of God in the pardon of their sins, may afterwards apostatize into such a condition as utterly to perish.*

I answer, granting the former and denying the later, for this reason, because this Epistle chap.3.14. saith, *We are made partakers of* Christ *if we hold the beginning of our confidence stedfast unto the end*; not if they fall away wholly from their former profession and acknowledgment of *Christ*; for that manifests they never truly knew him, nor the remission of their sins by him; for else they would not thus *crucifie* him the Lord of glory *afresh, and put him to open shame, Heb.6.6.* 1 *Cor.*2.8. but *would no doubt have continued with him,* 1 *John* 2.19.

Likewise, although I concur with him, *Section* 10. in his exposition of 2 *Peter* 3.9. yet do I as yet see no reason to conclude with him *Section* 15. that it is not in the power of God absolutely to prevent the abuse of his gifts in the receivers; nor is his power limited to his acts; *Christ* saith, *Thinkest thou that I cannot pray now to my Father, and he shall presently give me more than twelve Legions of Angels? but how then shall the Scriptures be fulfilled, that thus it must be, a*

a Matth26. 53,54.

Gods

God's will is the law and limit, not his want of power; yea *Christ* makes it in the power of God to save such who are not saved, and whose salvation is more hard than *for a Camel to go through the eye of a Needle.* b

b Mark 10.27 Matth.19.26.

Nor is it reasonable or religious to say, it were evil in God, to prevent the abuse of his gifts in those receivers, in whom he doth not prevent the same, more than it is to say, it is evil for him to prevent it in those in whom he doth prevent it; because it can be no more evil in God to prevent the abuse of his gifts in one man more than in another; nor could Gods effecting the salvation of all be more evil than his effecting the salvation of any one: and the whole reason made known in Scripture of the limitation of all Gods actings in this kinde is onely his will, c (against which it's unreasonable for any man to reply) not want of power in God from any injustice that can be in his preventing of the abuse of his gifts in any man whomsoever.

c Rom.9.15, 16,17,18,19, 20,21,22,23. Exod.33.19.

Nor can *Isai* 5.4. be lawfully construed to any such sense and meaning, the Prophet there onely intending that the house of *Judah* had no way to excuse themselves from any want of means from God towards them, but that they had as much vouchsafed as they themselves being judges could reasonably judg requisite.

Yea further, although God works all things by counsel, ye: his will is the alone counsellour; for it is the counsel of his will, and that is the alone Law and limits of all things. d

d Ephes.1.11.

Yea, and that this will of God is the alone Law, appeareth, *For he would not send* Ezekiel *to those many people of a strange speech, and of an hard language, that would hearken to him, but to the House of* Israel, that will neither hearken to God nor him. e

e Ezek.3.6,7.

And *Christ* our Lord wrought many miracles in *Corazin* and *Bethsaida*, and *Capernaum*, amongst those that would not repent, but did not work them in those Cities, and amongst those persons, *which had they had them would have repented long ago in sackcloth and ashes.* f

f Matt.11.20. Luke 10.13.

Therefore there can be no reason given of these dispensations of God, but the Law of his will, not any deficiency of power,

power, nor iniquity in the things, in case they had been done.

Therefore surely his conclusion is too peremptory, and sawcy, and erroneous also, to say that God his infinite wisdom considered, and the obligements thereof upon him, doth as much to render the means of grace given unto those that perish effectual to their salvation, as was possible for him so do, which is indeed to render him an unmighty, and not an almighty God, but to make an Idol of him, and not God; for to limit his power is to make him no God at all.

And as touching what he saith Chapter 17. I shall shew how far I accord with him:

As first, negatively, that I do not mean, or suppose I that he died sufficiently onely for all men.

Or secondly, that God or *Christ* did in every respect intend the salvation of all men.

Or thirdly, that all men shall actually be saved.

Or fourthly, that *Christ* by his Death procured or purchased faith personally to be given to all, or any for whom he died.

Or fifthly, that he purchased remission of sins for any one more than for every one.

a 1 Tim. 2.6. 1 John 2.2. Heb. 2.9. Isai 53.6.

a So also affirmatively, say I, *Christ* gave himself a ransom and propitiation for the sins of all, and every man.

Secondly, that God did intend absolutely the salvation of all such and such onely as should believe remission of sins and eternal life through the sacrifice of *Christ*'s Death alone, and accordingly doth command all and every man to believe the same. *b*

b Mark 1.15. Acts 17.30.

Thirdly, that God and *Christ* hath commanded the benefit of free remission of sins through the Death of *Christ* to be preached to all men, to the end they might receive that benefit, and eternal life thereby through the belief thereof, and not otherwise. *c*

c John 1.7. Luke 10.5. & 24.47. Acts 13 38. Ephes. 2.17.

Fourthly, that *Christ* by his Death is Lord and Mediatour of the new covenant of grace, having fully suffered for all sins and transgressions of men against Gods most holy Law, so that now no man shall perish but through not believing remission of his sins through *Christ* alone. *d*

d John 3.18. chap. 8.24.

Fifthly,

Fifthly, that this Death of *Christ* and remission of sins thereby preached unto all men, is the onely power that either the Holy Spirit or Ministers of God can use for effecting belief thereof in the souls of all or any men, which onely and alone actually saves all those that are saved. *e* e Rom.1.16. 1 Cor.1.18, 21,24. Gal.3.2.

But sixthly, that all or any man are enabled by the Death of *Christ* to repent and believe before the preaching of *Christ*'s Death and the benefits thereof have effected the same in their souls, is an errour, and here I cannot close with him by any means.

First, because the holy Scripture doth no where allow but every where oppose this Doctrine.

Christ our Lord saith, *No man can come to him*, that is, believe in him, *except it were given him of his Father.* f f John 6.65.

Also, *Except a man be born again he cannot see the Kingdom of God.* g g John 3.3.

Also *Paul* saith, *The natural man cannot know the things of God, because they are spiritually discerned.* h h 1 Cor.2 14

Also, *They that are in the flesh cannot please God.* i i Rom.8.8.

Also *Christ* saith, *I thank thee O Father, Lord of Heaven and Earth, because thou hast hid these things from the wise and prudent, and hrst revealed them unto babes; even so O Father, for so it seemed good in thy sight.* k k Matth.11. 25,26.

And elsewhere, *Therefore could they not believe, because that* Esaias *saith again, He hath blinded their eys, and hardened their heart, that they should not see with their eys, nor understand with their heart, and be coverted, and I should heal them; these things said* Esaias *when he saw his glory, and spake of him.* l l John 12.39.

And *Paul* saith, *That the Gospel of* Christ *is the power of God to salvation to every believer onely.* m m Rom.1.16.

And elsewhere, *That the preaching of* Christ *crucified is to the* Jews *a stumbling block, and unto the* Greeks *foolishness*, and onely *to them that are the called and saved ones, it is the power and wisdom of God,* n that is, none else are able to judg so of it from true intelligence in their own mindes. And as touching what he saith, *Sect.9, & 10. Touching Gods antecedent intention of salvation to all men, and not consequently, and of this* n 1 Cor.1. 18,23,24.

ante-

antecedent intention or will of God he expounds, 1 Ti. 2. 4 Who will have all men to be saved, & come to the knowledg of the Truth: *we notwithstanding God intends*, saith he, *that such as do not repent & believe shall perish everlastingly, so that according to Gods consequent intention, it is onely of the salvation of such as constantly believe, and the condemnation of all others.*

Unto this I answer, that I know no reason why such a distinction as this might not be consented to, were it not that he and others that dwell upon it, do by it deny a meer free election by grace of some mens persons above others to grace and glory, which I can by no means assent unto, seeing the Scripture is so full and clear for it, not onely in the consequence of the quotations immediately above specified, but also in plentifull plain expression.

Elsewhere, as, *viz. But the election hath obtained it*, that
o Rom. 11. 7. is, that some believe and are saved, *and the rest were blinded.* o

Also, *God hath chosen the foolish, weak, base and despised things of the world, and things that are not to confound wise, mighty, and to bring to naught things that are, that no flesh*
p 1 Cor. 1. 27, 28, 29. *should glory in his presence.* p

And elsewhere, *Who separateth, or distinguisheth, or maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost*
q 1 Cor. 4. 7. *thou glory, as if thou hadst not received it?* q

Also *Christ* speaking to his Disciples, (not to all men) saith, *Ye have not chosen me, but I have chosen you, and ordained you, that you should go forth, and bring forth fruit, and that your fruit should remain, that whatsoever ye shall*
r John 15. 16. *ask the Father in my Name he may give it you.* r

These and many other places of holy Scripture do plainly prove an especial grace of choice of some men above others, which altogether disallows, if not of the distinction of Antecedent and Consequent will of God, yet at least of that use of the distinction that he and others in this kinde do make of the same: upon which consideration, and some others, I do humbly conceive, some other distinction may be both more plain and proper, as namely, his revealed and secret will, or his desire distinguished from his absolute decree, and so the com-

mands

mands of God against which men offend, is such a consideration of Gods will as is distinguished from that will that concludes all things done in time, place, manner and measure, as they are willed by God.

The former of these is the true measure, rule or square, law or platform, for all mens persons, ways and actions, what they should be, do or suffer, when, where or how.

The later of these wills is the true measure, rule or square, law or platform for all Gods acts, or permissions, or dispositions whatsoever.

Agreeable hereunto *Paul* saith, *That God worketh all things after the counsel of his own will.* r

r Ephes. 1.11.

And *David* saith, *They* (that is, *the Heaven, Earth, and all Generations in them of every kinde*) *continue this day all according to thine ordinances, for all are thy Servants.* s

s Psal. 119.91.

And *Solomon* saith, *The lot is cast into the lap, but the whole disposing thereof is of the Lord.* s

s Prov. 16.33.

And corresponding hereunto is Gods will of desire distinguished from this will of his decree, and this distinction is made by Mr. *Goodwin* himself Chap. 3. Sect 14. 15. Now desire supposeth a possibility of not attaining the thing desired, but so doth not Gods decree, except a power superiour to Gods may be supposed, which were blasphemy to imagine: now God may truly & properly be said to will, that is, *desire all men to be saved, and come to the knowledg of the truth*; in that he sent his Son to dy for all their sins, and commandeth the preaching thereof, as the onely object of faith of free remission of all sin, and consequently of salvation, though he hath not willed, that is, decreed to effect in all men faith in that object, & consequently salvation but onely in some which are his elect, as appeareth a little before; and this distinction thus appliable is;

First, more plain and proper than that other of antecedent and consequent will in God.

Scondly, this distinction is his, and yet it sweetly reconcileth *Christ*'s dying for all men, and Gods election of some, as a cause preceding his giving them faith above others, from being two contrary wills in God, as clearly, and more clearly than any thing that he saith in opposition thereunto,

And thirdly, this distinction concludeth such a sufficiency of means of grace, as leaveth every impenitent perishing unbeliever inexcusable before God.

And fourthly, this distinction takes away all boasting from believers in any thing besides the grace of election, regeneration and sanctification bestowed on them by God above others; whereas the distinction of antecedent and consequent will gives occasion to believers to glory in themselves, and in the good using of their own free will to the obtainment of salvation; for that God was gracious to them no otherwise than to those that perish, neither in election, adoption, regeneration or sanctification; whereas the holy Scripture doth not onely attribute to God, that he freely bestowing these benefits upon some above others, but also condemneth it as pride and arrogancy in any man to attribute any thing to themselves as causes, why God should bestow any of these benefits or blessings upon them: *a* therefore the distinction here laid down ought to be embraced above the other.

d Ezek.36. 25,26, 27,28, 31,32.

Furthermore he in Chap. 18. Sect. 4. in his second Argument, concluding the *Death of* Christ *for all men, in that he died not for the elect only*, endeavoreth from his opposits sense of election to conclude *that* Christ *died not for the elect at all*. Wherein I conceive he wrongs his opposites much, and the Truth more; neither is it reasonable in him to argue from elect Angels which are without sin, who need not *Christ* to dy for them; to conclude that men who are sinners, who if they be elect, they need not that *Christ* should dy for them; considering that although that his opposites do say that God loves the elect men as well as the elect Angels, which saying is true, yet it is not with the same kinde of love: and also that although God hath appointed unto elect men the same glory and happiness in the end that accrues to Angels, yet God hath not appointed it to be obtained by the same means; for Gods love of benevolence, or well-wishing, and well-doing, or well-intending, purposing, appointing or decreeing good for and to elect men is the same as for and to Angels; but Gods love of complacency or well-liking, allowance, or approbation, or delight in either of person or action is not the same of elect men in their unregene-

rate estate as it is of elect Angels. Nor do his opposites or I say that ever God decreed the salvation of any elect man but by remission of sin; nor do they or I say that ever God appointed to remit their sin otherwise than by faith in the satisfaction to Gods justice made by the Death of *Christ* for the same sin, onely the difference is, that they and I say that God hath not absolutely decreed to work saving faith in the souls of all men as he hath of the elect, which no way concludes any unnecessarines in the Death of *Christ* as the proper object of the same faith, by which onely and alone those elect persons do obtain that salvation that is decreed unto them; just according to the order of the same decree which argueth his manner of reasoning herein not onely fruitless but also unreasonable, especially considering he makes the cause of election to be faith, and so the cause of election to be the quality in the persons elected; whereas *Paul* saith, *It is not in him that willeth, or in him that runneth, but in God that sheweth mercy.* b

b Rom. 9.16.

And elsewhere the Apostle makes holiness in men the fruit of election, not the cause: c besides, if God makes the elect men *accepted in his beloved*, then do not the elected make themselves accepted; but the first is the Apostles words d quoted by Mr. *Goodwin.* e *Ergo:*

c Ephes. 1.4.

d Verse 6.

e Page 462.

Moreover, *Paul* in denying the cause of election to be in the persons elected argueth from *Esau* and *Jacob*, saying, *that before the children were born, and before they had done good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth, it was said, The elder shall serve the younger:* f arguing, that there was no good quality or works in the younger, why he should be appointed lord over the elder; nor no evil qualities or works in the elder, why he should be foreappointed a servant to the younger; but this difference proceeded onely from him that calleth, *who hath mercy on whom he will, and whom he will he hardeneth:* not because the elder sought justification by the works of the Law more than the younger, as he vainly would carry the sense of this place; but *because his good will and pleasure was such.* g

f Rom. 9.11, 18, 19.

g Matth. 11. 25, 26.

And the Text judged it unseemly in man to inquire after any other reason. h And truly Faith it self, if it be looked upon as mans work and a cause of election, then is election of works and not of grace, nor of him that calleth at all; contrary to *Rom.* 11. 5, 6.

h Rom. 9. 20.

So likewise doth he falsifie the words of 1 *Peter* 1. 2. which saith, *Elect according to the foreknowledg of God the Father through sanctification of the Spirit unto obedience, and the sprinkling of the bloud of* Jesus Christ. He wracking the sense would have it as if men put themselves into *Christ* by faith through the cooperation of Gods Spirit, did thereby cause themselves to be chosen of God, whereas the Text is clear against it; for no man ever did sanctifie himself unto obedience, nor did sprinkle *Christ*'s bloud upon his own heart; this was onely the work of God, as the blessed fruit of his electing their persons unto grace and glory, of his meer good will and pleasure, without any cause at all in the elected; and yet all this doth no way conclude that *Christ* died for the elect onely; therefore his Argument is true, but his prosecution of it stark naught; for if he died for all men without exception, then he must dy for the elect, they being some men; therefore his conclusion contradicts his prosecution. And the Argument were better proved thus, in that *some deny the Lord that bought them, and bring upon themselves swift destruction.* i Now this purchase was certainly by his Death, and these persons were certainly none of the elect; therefore he died not for the elect onely, but for others also, and consequently for all without exception; and yet the election of onely some, of meer pure and free grace without any cause at all in the elected, remains safe and sound.

i 2 Peter 2. 1.

Even so likewise he in his third Argument Chapter 18. Section 6. concluding, Christ *died for all men; from that all are bound to believe in him for salvation, which Argument is good, and the conclusion evident. yet he in prosecution in Section* 8. *Page* 468. *saith, that for God to give the world to understand that he intends to save but few of them, and yet declare eternal liberty and redemption to be offered to all men without exception must needs be unlike God, and tends*

to

to make him the hatred and abhorring of all his creatures.

I answer, that this I freely confess I cannot close with, because *Christ* our Lord saith expressly, *That few are chosen,* k and those to whom *the Fathers pleasure is to give the Kingdom to are a little flock.* l

k Mat. 20.16.

l Luke 12.32.

Elsewhere, *Though the number of the children of* Israel *be as the sand of the Sea, yet but a remnant of them shall be saved.* m

m Rom. 9.27, 28,29.

And elsewhere, *Even so at this time there is a remnant according to the election of grace.* n

n Rom. 11.5.

And Mr. *Goodwin* himself distinguisheth and denieth the salvation of all, though *Christ* died for all, Chapter 17. Section 2. and yet neither *Christ*, nor the Prophet *Isai*, nor *Paul*, nor Mr. *Goodwin* may be supposed to make God the hatred of all his creatures; the which to say were a very harsh conclusion; and yet let me be bold to say, that whereas he brings in *David* to present his hollow-hearted friends, describing them thus, *The words of his mouth were smoother than Butter, but war was in his heart; his words were softer than oyl, yet they were drawn Swords.*

And he asks the Question whether that opinion *doth not turn the glory of that ever gracious God into the image of such a vile creature, as* David *here describes; which saith of God, that he comes indeed to men, and opens the bosom of love, speaking gracious words unto them, offers them, yea and that with much importunity of urging, and pressing them to an acceptance, terms of mercy and great compassions, forgiveness of sins, and the great things of the world to come; and yet all this while under all these sweet droppings of his lips hath in his heart that most bloudy and irreconcilible war of reprobation, a purpose and resolution taken up and conceived within him from the days of eternity, never to be altered upon any terms whatsoever, of casting them into Hell, and tormenting them with the vengeance of eternal fire.*

All this I say is truly M. *G.* his Doctrine against all those who enjoy tenders of mercy, do yet remain living & dying in unbelief; all which number were (as I think he will not deny) known unto God from all eternity, yea and the condemnation of all

those by name decreed from all eternity, as he expressly saith, Page 47. Chapter 4. Section 11, Why then doth he strive to render his opposite odious in that wherein there is no difference; for if he can make out the matter that God condemns no man but for his own sin, his opposites no question say the like; if he say that God hath unfeinedly provided means tending to the saving of all.

I answer, that as he is to be blamed that denies it, so this nothing contradicts the decree of reprobation, no not in his sense; therefore this is but a blotting of paper to no purpose, but onely to make a flourish of words, tending to make men believe that he fights with a bloudy enemy when he combates but with his own shadow.

But if he reply yet further and say, Nay, but that his opposites holding a personal election of some, and faith the gift of God to them, and fruit of that election, they do also by consequence hold a peremptory decree of reprobation of others, as such as the Lord will never give the like gift of faith, notwithstanding all the means of grace or gracious offers of mercy whatsoever; whereas he holding that God elects persons no otherwise than in order to qualities, holds withall that God as much gives the gift of faith to those that do in fine perish as to those that are saved: and this appears indeed to be his minde Chapter 17. Section 3. Page 438. where he saith, that men are not compelled by God to accept of *Christ* for their Head.

And elsewhere in his Book of agreement and distance of brethren, in his first Head and fourth particular of dissent, he saith, that faith and repentance in particular persons are not the fruits or effects of election, but election rather the fruits of these; by which opinion he conceives God is cleared from the *odium* above mentioned, which the other opinion renders him guilty of, namely, in giving faith, and consequently salvation to one that deserveth condemnation as much as those that are condemned, and doth not give faith and salvation to the other when it was in his power to do it; whereas if he gives faith to men no no otherwise than in common, this seems to clear God from injustice above that that sets us a prerogative will in him.

To

To this I answer, First, that this exception is against Gods giving faith, and consequently salvation, to some above others, and not properly against any iniquity, that is in offering mercy to such as are and do eternally continue the subjects of misery; which if there be any iniquity in that, it is as truly so in those that hold men such by prescience, as in those that hold men such by predestination; therefore from henceforth let men cease to object against Gods decreeing to punish those with damnation that he infallibly foreknows will persevere in neglect and contempt of all those mercies and means vouchsafed by God unto them, lest in condemning others they be found in the very same condemnation.

Secondly, if God shall not have a prerogative will as the Law of his own works, then is he not truly God, but inferiour unto some Rule prescribed by some other, who must be supposed wiser than he.

Thirdly, by the same reason we may object against Gods prerogative will in giving saving faith and salvation thereby to some above others, and conclude him cruel and unjust towards those others; by the same reason we may object *in infinitum*, as namely, why he suffered any Angels to fall to destruction, and why he suffered the fall of our first parents, and why he doth not save all as well as any, and why every believer is not in full enjoyment of heavenly glory at the very first minute of his conversion; these and a thousand why's besides may be made by the like reason, which every sober *Christian* ought to look upon as too much saucy boldness and malepertness in poor creatures. *a* Besides,

a Rom. 9. 20.

Fourthly, God doth exercise this as his prerogative will in giving saving faith to some above others; wherefore if this doth render him cruel and injurious unto those others, then it seems so he must be, which every good man abhorrs the thought of. Now that God doth give saving faith to some above others, let *Christ* our Lord be heard to speak, who said, *I thank thee O Father, Lord of Heaven and Earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so Father, for so it seemed good in thy sight. b*

b Matth. 11. 25, 26.

Against

Against this testimony I think there can ly no exception:

For first, the meer will of God is here laid down as the sole reason of these proceedings, For so it seemed good in thy sight, saith *Christ* to God his Father.

Secondly, here was the good things of the Gospel preached by *John* and by *Christ* himself to the Cities of *Corazin*, *Bethsaida* and *Capernaum*, hid by God from the wise and prudent, and by him revealed to babes.

Thirdly, there was no good cause more in the babes than in the wise and prudent why these things should be revealed unto them more than to the wise and prudent, nor no evil cause in the wise and prudent more than in the babes why they should be hid from them more than from the babes.

The like may be said of what *Christ* said to his Disciples, "*Because unto you it is given to know the mysteries of the Kingdom of Heaven, but to others it is not given.* c

c Mat. 13. 11.

And *Christ* elsewhere said, *But there are some of you which believe not; for* Jesus *knew from the begining who they were that believed not, and who should betray him; and he said, therefore said I unto you, that no man can come unto me except it were given him of my Father.* d

d John 6. 64, 65.

Where *Christ* our Lord makes the reason of *Judas* his not coming to *Christ* by a lively faith as the other Disciples did, to proceed from that it was not given him from his Father, as it was to them.

And elsewhere *Christ* saith, *Therefore they could not believe, because that* Esaias *said again, he hath blinded their eys, and hardened their hearts, that they should not see with their eys, nor understand with their hearts, and be converted, and I should heal them.* a

a John 12. 39. 40.

And elsewhere *Christ* saith, *Blessed art thou* Simon Bar-Jona, *for flesh and blood hath not revealed it unto thee, but my Father which is in Heaven.* b

b Mat. 16. 17.

This Argument proves, that if God had alike revealed it to every one, as to *Peter*, then were every one blessed so as was *Peter*.

Paul also said, *Who is it that distinguisheth or maketh thee to differ from another?* c

c 1 Cor. 4. 7. 1 Cor. 1. 28, 29.

And

And elsewhere, *God hath chosen things that are not, to bring to nought things that are.* Now it was not because there was more worth or greater excellency in things that are not more than in things that are, but that *no flesh might glory in his presence.*

And that God alone might have the glory of his prerogative will in working the difference as he pleaseth. All which shewe th that Mr. *Goodwin* would seem to have greater care to vindicate God from cruelty and injustice than either *Paul* or *Christ* himself; if so be that God differencing persons, and his giving saving faith to some above others render him unjust; then they, namely, *Paul* and *Christ* are to be blamed; but this absurdity is not to be dissembled or slighted, and that *Paul* and *Christ* our Lord do not render God cruel and unjust more than he; therefore no such consequence can possibly follow Gods giving saving faith and salvation thereby to some above others; that therefore that should render him cruel and unjust, to any of those others.

Fifthly, and lastly, therefore I answer, declaring the equity of Gods dealing herein, from *Paul*'s words, *Rom.6.23. For the wages of sin is death, but the gift of God is eternal life, through* Jesus Christ *our Lord.*

From whence the Apostle concludes that death and damnation is wages for evil and sinfull works; but eternal life is not wages for good and righteous works, but is a meer gift given without any cause at all in the possessours thereof.

And from hence follows what *Paul* concludes elsewhere, that God deals unjustly with none; though some onely are *vessels of mercy*: and concludes some to be *vessels of mercy, which God had afore prepared unto glory*, and others, *vessels of wrath* or justice *endured with much long suffering, fitted to destruction*; d yet there is no vessels of injustice, so that there is always cause in the damned why they should be damned, else none should be damned, but no cause in the saved why they should be saved, other than as meer grace given unto them, as means of obtainment of that salvation that is freely given unto them; and yet this nothing hinders *Christ* dying for the sins of all, nor but that all are bound to believe the forgiveness

d Rom.9.22, 23.

of their sins in his Name through that his suffering in which respect *Christ's* death becomes salvation to the believer, and damnation to the unbeliever, in that it is one thing what *Christ's* death calls for from men, and what they are thereby bound up to; and another thing what men do or are made to perform in order thereunto; and herein the neglect or contempt of this mercy and grace of believing free remission is natural and of mans self, and of his own corruption; but the faith and power of reception of this proceeds onely from the prevalency of the grace it self over upon and in the soul of the receiver, and in none else; so that the opposition and condemnation thereby is of and from a mans own self; but the reception of remission of sins by faith in the soul, and salvation in the end thereby, is wholly from the Lord. *e*

e James 1.17, 18.

And this gift of Gods grace God gives freely by grace, when and to whom, and in what manner and measure he pleaseth. *f*

f Rom. 12.3.

From all which it is apparent, if his manner of objecting be

Fiist, impertinent, and his own Doctrine be guilty of the evil he would cast upon others.

If secondly, it be against the very essence and nature of God.

And if thirdly, it brings in malepert, sawcy boldness with God.

And if fourthly, God be found to deal even so as he supposeth renders him odious and the hatred of all his creatures.

And lastly, that this his dealing be found equal and very just, then it must needs be an absurd flourish of words in him, to no good purpose at all, but all the former appears above. *Ergo.*

His fourth Argument in *Section* 10. *Page* 470. is, *If God really and unfeignedly desires the salvation of those who perish, then he really intended the Death of* Christ *for all men; but that he unfeignedly desires the salvation of those who perish,* is by him truly proved by all those places quoted. *g* *Ergo.* But whereas he in answer to Objections by him made, in the name of his opposite in *Page* 473. about the efficacious will of God, saith, *That God*

g Deut. 5.29. Psalm 81.13, 14. Isai 48.17. & 65.2. Jer 44.4,5. Matth 23.37.

God himself professeth that he knoweth not what to do more to effect and procure their salvation than what he doth, is not true, but he falsifieth the Text *Isai* 5 4. and abuseth the Reader; for God in asking the Question, *What could have been done more?* onely intimates, that so much was done as was requisite in the testimony of their consciences, they being judges; but for him to suppose in any sense God not to be able to do more than what he actually doth, to promote the salvation of those who perish, is very idle, and hath been by me answered to his Quotation of this Scripture Ch. 16. Sect. 15, 16. in *Page* 252, 253. of this Book, yet it cannot be denied, but must needs be granted, that God vouchsafeth rich means of salvation unto those who are not saved, both by the Death of *Christ* for their sins, and the Ministery and Doctrine thereof: unto them tending to work the faith thereof in their souls; but as this means doth not conclude such an efficacious will of God of the salvation of those that perish, which acteth so as it is not possible they should perish; so for him to deny such a will in God acting so in them that are saved, is to deny that the Sun shines at noon-day; and all true believers know and see the light of this Sun-light, so clear, that though he seeks to dazle their eys, and to weaken their faith thereof, and to fill them with fear, yet neither he nor all the powers of darkness cannot destroy that faith they have in Gods absolute promise and covenant made with them, which saith absolutely to them, *That not any of their sins committed by them shall be ever remembred any more at all against them*; [h] and all this effected by God alone, as the tenour of the new covenant doth expressly witness.

h Jer. 31. 34. Micah 7. 19. Heb. 8. 12. & 10. 17.

His fifth Argument in *Section* 12. *Page* 475. is this, *That Doctrine which directly tends to divide God and his creature, and to create and raise jealousies and hard thoughts in men against God*, cannot be evangelical or truth, but such is the Doctrine that denieth that *Christ* died for all men. *Ergo.*

The *minor* he proveth as well he may from his opposites opinion who maintain such a decree of reprobation in God, as not to afford *Christ* to dy, as means of salvation for the greatest part of men, but onely for the elect; herein I freely accord with

him, as with and to an undoubted truth; for if men have no *Christ* that died for them, then have they no means of faith, or hope; nor indeed doth the Scripture hold out any means to free men from hard thoughts of God, but the Death of *Christ* for the sins of the whole world.

His sixth Argument in *Sect.* 21. *P.* 488. is this, *That Doctrine whose tenour is of a direct tendency to promote godliness amongst men is evangelical and the truth; but such is the tenour and frame of that Doctrine that teacheth, that* Christ *died for all men without exception; therefore evangelical and truth.*

The *major* is unquestionable, and the *minor* is proved in words at length by *Paul Tit.* 2. 11. *For the grace of God that bringeth salvation unto all men hath appeared, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world.* Herein I also accord with him.

His seventh Argument in *Section* 22. *Page* 489. is excellent to purpose, and is this, *If* Christ *died for the elect onely, and not for all and every man, then will there no man be found culpable of judgment, or liable to perish, or be condemned for or through unbelief, or for not believing on* Christ *for salvation; but there are many that will be found liable to condemnation, yea and will be actually condemned for their unbelief.* Ergo.

The reason of the consequence is clear, First, the elect will not be found liable to condemnation for unbelief, because they do all in time believe.

Secondly, no reprobate can be liable to condemnation for not believing in *Christ* for salvation, because he transgresseth no Law or Precept by such his unbelief; for doubtless God commandeth no man to believe in *Christ* for salvation for whom there is no salvation in him; for that God on the contrary upon all occasions counseleth and chargeth men to take heed of uncertain, empty and vain dependencies, and from seeking help, peace and safety where they are not to be found. *a*

For the *minor* that there are many that will be found liable to condemnation, yea actually condemned for unbelief. *b*

The tenour of the places quoted in the margin do prove plentifully;

a 1 Sam. 2. 20, 21. Psalm 62. 10. Prov. 23. 5. Jer. 17. 5, 6.
b John 3. 18. Acts 13. 46. Mark 16. 16. Heb. 2. 2, 3. Luke 14. 23, 24. 1 John 5. 10.

plentifully; therefore *Christ* died for all men without exception; this is found and pure Doctrine.

As also I see no reason to dissent from his eighth and ninth Arguments; and as touching his tenth in *Section* 27. *Page* 498. it is this.

If God intended not the Death of Christ *for all men, and that in order to their salvation, then have not all men a sufficiency of means vouchsafed unto them whereby to be saved; but all men have a sufficiency of means in this kinde vouchsafed unto them.* Ergo.

This whole Argument I must needs own as very good; onely the *minor* needs explanation in the word [sufficiency] which either respects the nature of the means considered in it self, or else respects the absolute accomplishment of the end; in the former of these the *minor* is true, in the later false; seeing he himself supposeth the greatest part of men falls short of salvation: now in both these respects the word [sufficient] is commonly used:

First, means is said to be sufficient when there is no defect in it in order to the end intended, though the end be obstructed, yet if the obstruction be accidental to, and not of the nature of the means, it no ways detects the means of insufficiency, that is, as means is considered in and by it self.

But secondly, if means be considered in and to the absolute accomplishment of the intended end, then it is not sufficient, unless the end be thereby brought about; as a man sometimes will have such an Horse bought, let the cost be never so great; why then if his price be great, less money will not serve, if he offer nine parts of ten, that is indeed means, but not sufficient. This distinction is in part handled by Mr. *Goodwin* himself in Chapter 3. from Section 8. to Section 19. in distinguishing desires, purposes and intentions from decrees; the former exercising means, though sufficient, yet many times ineffectual; the later always useth such a degree of sufficiency of means, and acteth against and above all possible intervention of any dissuasive circumstance whatsoever, to the effecting of the thing decreed.

This explanation premised I now joyn issue to consider his

prosecution

projecution in the proof of his minor: *First, he reasoneth, that if all men have not a sufficiency of means whereby to be saved, then God dealeth with men with greater severity in the new covenant of grace than he did in the first covenant of works; for that all men had in* Adam *the means of performance, and of obtainment of the reward promised, to wit, eternal life, though possibly not a life so rich as that in grace: now then it being far greater rigour to impose terms or conditions impossible to be performed, in order to the saving of his life, than to impose onely such which he hath competent abilities to perform: evident it is that God must needs be more rigorous to men in the covenant of grace made with them in and by* Christ, *than he was in the covenant of works made with them in* Adam, *in case he require impossible conditions in the former, and onely such as were possible in the later; but that God dealeth more graciously with men in the second covenant made with them in* Christ *than at the first with them in* Adam, *is the pregnant result of all things (in a manner) that God hath spoken unto the world by his Son in the Gospel.*

To this I answer, First, that the covenant of grace in nature is such, and answereth its name every way, because it requireth nothing as a condition, but gives all freely, faith and all, which is begotten and bred in the soul of man by the Gospel, which is the Doctrine of the covenant, *c* which as it preacheth remission of sins freely by *Christ*'s atonement, *d* so onely such as have faith begotten in them thereby are the alone proper subjects of the covenant of grace, of whom God expressly in the very covenant it self, saith, *Heb.*8.12, *I will be mercifull to their unrighteousness, and their sins and iniquities will I remember no more.*

c Rom.1.16, 17. chap.10.17. 1 Cor.4.15.
d Acts 13.38. Luke 24.47. Rom.3.24. Ephes.1.7.

Now this is spoken of believers as the proper subjects of the covenant, not of all, no not of the very elect before conversion, who are stiled by *Paul*, *e* *Strangers from the covenants of promise, and had no hope, but were without God in the world,* yea *and were by nature children of wrath even as others; for all the promises of God in him are Yea and Amen,* that is, in *Christ.* *f*

e Ephes.2.12.
e vers.3.
f 2 Cor. 1.20.

And

And *He that believeth in the Son of God hath the witness, testimony* or covenant *in himself; but he that believeth not hath made him a Lyar, because he believeth not the record that God witnesseth of his Son, and this is the record, that he hath given us eternal life,* (not that we wrought for it, or performed any condition for the obtainment of it) *and this life is in his Son, he that hath the Son hath life, but he that hath not the Son hath not life.* g

g 1 John 5. 10,11,12.

Therefore his *minor* is tardy, and for him to say, that God hath made a second covenant with all men in *Christ* is not true; that God declareth remission of sins freely by *Christ*'s atonement in the Doctrine of the covenant, and salvation thereby to all men to be received by faith, is true, but not otherwise.

Secondly, nor is the *major* good which is grounded upon a supposition of impossible conditions required in the covenant of grace, when it requires none at all, but gives all freely to every subject of the covenant, faith and all, and offers it freely to all men, faith and all, *Titus* 2.11, as also appears above.

Thirdly, whatsoever covenant is conditional is a covenant of works; now then to suppose, the covenant of grace conditional, is to make it all one with the covenant of works, and to overthrow and confound the distinction that is betwixt the two covenants, and is indeed to overthrow the intention of the *minor*, which speaks of more grace in the covenant of grace than in the covenant of works, which if it be conditional must needs be as void of grace as the former; because,

First, if the condition be not perfectly performed no bargain may be expected & man being imperfect in this life cannot act perfect conditions; therefore a conditional covenant from God to man cannot be a gracious covenant to man, who can never perform the conditions perfectly acceptable in the sight of God.

And secondly, if conditions be required in case they be performed by man accordingly, then that is mans work required by God, by which a man may clame a reward from God by due debt.

Ergo,

Ergo, then *it is not of grace, Rom.*4.4. *For if by grace then it is no more of works, otherwise grace is no more grace, but if it be* (reckoned) *of works, it is no more of grace, else were works no more works.* a

a Rom.11.6.

Fourthly, this Argument supposeth every man in the world as able to perform conditions, yea all conditions whatsoever God requireth of them, as *Adam* was before his Fall; which as I grant it true in that God requires no conditions at all, so it must needs be absurd in him who supposeth God to require many things as conditions of his covenant of grace; which being supposed, his affirmation is as much as this, that a blinde man can see as much as he that hath perfect sight, or that a dead man can act as much as he that hath perfect life, health and strength; and for any to deny blindness and deadness in all men by the Fall to spiritual light and gracious performances, before men be regenerate by the Spirit, argues such a denial to proceed from blindness, *b* deadness and insensibility.

b John 9.39, 40,41.

Fifthly and lastly, this Argument is impertinent and besides the matter, for the matter is of the sufficiency of the means, this Argument is of ability of performance of conditions, which is ten yards wide at least; for the means of salvation is one, but the ability of performance of conditions is another thing: I can freely magnifie the means of salvation, but to speak of mans power to do that which is good, truly I cannot think of it but with shame and sorrow of heart; yet I can rejoyce greatly in the Lord my God through *Jesus Christ*, by whom I can go boldly to the throne of grace, that I may obtain mercy, and finde grace to help in time of need. *c*

c Heb.4.15, 16.

His second Reason in *Section* 28. *Page* 499. is this, *If all men have not a sufficiency of means granted, then God deals with the generality of men more rigorously, and with less mercy, and this under the covenant of grace, than he doth with the Devils themselves; because in case men have not a sufficiency of means whereby to be saved, they have onely means to increase their condemnation, which could not be if no such covenant of grace had been; for if they be not enabled*

abled by God to repent and believe the Gospel, they must needs be subjected to an absolute necessity of despising and neglecting it, there being no medium *between accepting and neglecting it: now a neglect of the Gospel is the first-born of provocations in the sight of God, and maketh men seven-fold more the children of wrath than otherwise they would have been,* How shall we escape, *saith the Apostle,* if we neglect so great salvation? *d*

d Heb. 2. 3.

Yea, and all mens other sins will turn to a more dreadfull account in condemnation than the like sins without the Gospel would have done; so that in case men be not enabled by God to repent and believe the Gospel: the exhibition and tender of the Gospel must needs be an heaping of coals of fire upon their heads by God, a project and design to render them manifold more the children of Hell, misery and torment than otherwise they had been; whereas it is most certain that God hath designed nothing in one kinde or other to increase the punishment of Devils above the demerit of their first sin.

I answer, First, I will not now dispute with him of Gods design touching the punishment of Devils, whether it shall be augmented above what was the demerit of their first sin or not, the event in time will manifest that better than he or I at present know how to speak thereof: but admit that he saith be true, and that they were presently executed with the punishment due, and had no time to increase their punishment by increase of sin; What then? Doth it from hence follow, that man that had time and did abuse it, by adding sin to sin should not increase his punishment, or that such executions should be injurious, or that God giving to man a day of grace, and grace in that day, yea and means of eternal grace in that day or time, in case this means do not prevail upon him, to receive it and embrace it but that he slight it, or wholly neglect it, or utterly do contemn it, and that thereby they increase their punishment abundantly, and that the Devils have neither time nor means as an occasion to increase their punishment by an increase of sin, is therefore the punishment inflicted upon men injurious, or is the time of freedom from punishment afforded to men no be-

 nefit,

nefit, or the grace they have in that time no grace, or the means of eternal grace no means, because it is abused, slighted or contemned? Surely no such matter. Nor as it could be any way means of increase of punishment than as it is grace and mercy sinned against, so I verily believe will not he himself say otherwise, but that it is his very intent and meaning to say the same. Well then, let this ly as an undoubted Truth; for by this the gloss of less mercy shewed to men than to Devils is wholly taken away, and the *emphasis* of his Reason turned into nothing, otherwise than as it magnifies means of grace onely considered in it self.

Secondly, therefore I answer, all that are enabled by God to believe the Gospel are believers.

First, because to be enabled to believe the Gospel and to believe the Gospel is the same: now to believe the Gospel is to be a believer. *Ergo*, all that are enabled to believe the Gospel are believers.

Secondly, because God doth not his work by halves, to do one half, and leave the other half for man to do, *For it is God that worketh in us both the will and the deed.* So *Beza* renders the word. *e*

e Phil.2.13.

Thirdly, because the whole work of spiritual regeneration is the alone work of God; *f* for the son cannot beget his father, but the father begets the childe; *g* and men are no otherwise *Gods children than by faith in* Christ Jesus. *h*

f Joh.1.12,13 Matth.16.17. g James 1.18. h Gal.3.26.

Now there is none that are enabled to believe but by spiritual regeneration, *For they that are in the flesh cannot please God.* *i*

i Rom.8.8.

And *Except a man be born again he cannot see the Kingdom* (or Gospel) *of God.* *k*

k John 3.3.

Therefore all that are enabled by God to believe the Gospel are believers.

But all men are not believers, *For all men have not faith.* *l*

l 2 Thess.3.2.

Therefore all men are not enabled by God to believe the Gospel.

Now then saith he; *The exhibition and tenders of the Gospel must needs be an heaping of fire upon their heads by God, a project and designe to render them manifold more the children*

dren of Hell, misery and torment than otherwise they had been.

Then it seems that God must needs be a projectour of evil designs; Why so? he seems to lay the matter from that the means of grace should work the increase of punishment, and yet not enable them to believe: What then? why then they must needs be subjected to an absolute necessity of neglect and despising of the means of grace. And whence comes this? What, from the means, or any defect therein? Surely no. Therefore.

Thirdly, I answer, that if any neglect or despite of the means of salvation, or defect of ability to believe the Gospel be no natural product of the means of salvation, though they be not thereby enabled to believe, but be wholly extrinsical or contrary to it, and do in all and every respect arise from some other cause; then can it argue no insufficiency in the means of salvation, or any evil projecting design in God thereby to deal more rigorously with men than Devils, or worse than the nature of their sin doth require.

But every neglect or despite of the means of salvation, or defect of ability to believe the Gospel, neither is nor can possibly be any natural product of the means of salvation, though they be not thereby enabled to believe, but is wholly extrinsical, or contrary to it, and do in all respects arise from some other cause. *Ergo.*

The reason of the consequence is plain, because no evil can lawfully be charged upon means, but what is natural to it, or by it; but if any evil comes accidentally to it, or by it, that means is no way lawfully to be charged with that evil. This I suppose will be granted by all.

And the *minor* is as plain, namely, that every neglect or despite of the means of salvation, or defect of ability to believe the Gospel, neither is or can possibly be any natural product of the means of salvation, though they be not thereby enabled to believe, but is wholly extrinsical and contrary to it, and do in all respects arise from some other cause.

The first Reason is, for that the means of salvation as it is *Christ* crucified for the sins of the whole world, so it is the

Gospel that declares salvation thereby given of God to men by free remission through *Christ* alone to be believed by faith. *a*

a 1 John 5. 10,11.

Now though men hear this, and be not yet enabled to believe, yet this defect is not, cannot be caused by this Doctrine, much less doth it naturally cause negligence or despite of it self.

Secondly, because men think and judg this Gospel foolishness, *b* not because it is so, but because it is so in their esteem; and why? because it preacheth remission of sins and salvation by *Christ* freely, for that man naturally would have it by something by him done, *c* and not by grace freely given; *d* therefore men judg it erroneous Doctrine, and cannot believe it, not because it is erroneous, but the errour being in their mindes is the reason of the defect of faith that they cannot be enabled by it to believe it to be true, unless the power of the Doctrine were so forcible in them that it were operative and effectual in them to remove those obstructions that are opposite to it self, then indeed it would work its own credence, and enable them to believe it, but in the mean time there is no errour or defect in the means though men hear it and be not enabled by it to believe it, but do neglect it or despise it, yet it is means of salvation still in its own nature, and their sin nevertheless increased, and their judgment accordingly, and yet God not hereby projecting any evil design of dealing more rigorously than with Devils, or worse with these men than the nature of their sin doth require; therefore his reason of supposing all mens power to believe is vanished into the air.

b 1 Cor.1.23. chap.2.14.

c Rom.9.32. & 10.3.

d Ephes.2.8.

This is also proved by Mr. *Goodwin* himself in this Book Chapter 5. Section 22. Page 82,83. where he in expounding *John* 9.39. saith, *That stumbling at or rejection of the Gospel or Doctrine of* Christ *as foolishness, and so being foolish in the end is meerly adventitious and accidental, in respect of Gods primary intention, in sending* Christ *into the world, as* Calvin *affirmeth from* John 3 17. *wherein he plainly concludeth that* Christ *coming and being light, and blindness being an accident thereunto cannot properly be charged upon* Christ's *coming, as any cause of it, though it were an occasion of it, both as it was an object of sight, and a discovery of blindness.*

But

But fourthly, neither can he possibly distinguish sufficiency of means to be saved, granted unto all men in his sense, from universal salvation it self, *the imputation of the guilt whereof, he desireth in special to wash his hands in innocency from,* as he saith in this Book Chapter 17. Section 2. Page 433. because if all men be enabled by God to believe, then all men are enabled by God to be saved; because faith in men and salvation are inseparable; the holy Scripture plentifully speaking of true believers, not onely as persons that shall be, but also as that *are* already *saved*, as the Texts quoted prove. *e*

e Ephes. 2. 8. John 3. 36. & 5. 24. 2 Tim. 1. 9. Titus 3. 5.

Now that being enabled to believe the Gospel, and the belief of the Gospel is the same, I have also above proved; therefore he can no ways escape the guilt of this absurdity.

His third reason savours of confounding means from God in o power and ability in man, as the former did, and is in Section 29. Page 500. and is this, *If God doth not vouchsafe sufficient means unto all men, whereby to repent, believe, and so to be saved, then he will condemn the greatest part of men, for that which is no sin, he meaneth impenitency and unbelief.*

For first, he supposeth it no sin in man not to perform any such act, which is onely proper for God to do.

And secondly, that God will condemn men for impenitency and unbelief, so then if to repent and believe cannot be performed by men, by means of that strength and abilities vouchsafed unto them, but absolutely requires the almighty power of God, to effect them, it is no ways more sinfull in them not to perform them, than not to be God, and then God should punish them, for not attempting to make themselves equal in power unto God, which can be no sin.

I answer, this reasoning is an inconsequence; for it doth not follow, but God doth vouchsafe sufficient means to all men, though men be not enabled thereby to repent and believe, and so to be saved, as appears in my third answer to the last Argument before this; and also he himself distinguishing desires, purposes and intentions in God, from decrees, distinguisheth also as effects of those intentions, means though sufficient,

cient, yet not always effectual, Chapter 3, from Section 8. to Section 19. And as means may be sufficient though ineffectual, and that men be not enabled thereby effectually to repent and believe, yet it doth not follow, that impenitency and unbelief is no sin, no more than murder, adultery, drunkenness and covetousness, though the threats of the Law be ineffectual to enable men to leave these vices, and do the contrary virtues, do conclude those virtues to be be no duties, or those vices to be no sins. Now evident it is, that the Law with all the threats annexed are ineffectual to enable men to the perfect keeping of the Law, *For the Law makes nothing perfect.* f And yet the sins committed against this Law are truly sins: therefore though the means of salvation do not enable men to repent and believe the Gospel, yet it doth no ways follow, that impenitency and unbelief are no sins, neither will his reason annexed prove them no sins, which is, that he supposeth it no sin in man, not to perform any such act, which is onely proper for God to do, but I say this is wholly false, for it is onely proper to God to work in man that which is truly good, for man cannot do it.

f Heb.7.19.

For *Paul* saith of himself, *How to perform that which is good I finde not.* g

g Rom.7.18.

And elswhere, *The flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other, so that ye cannot do the good things that ye would.* h

h Gal. 5.17.

Now if *Christians* cannot do good, much less can those that are yet unchristian.

Yea *Moses* saith, *That God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was onely evil continually.* i

i Gen.6.5.

And *Paul* from *David* saith, *There is none that doth good, no not one.* k

k Rom.3.10, 12.

And elsewhere, *They that are in the flesh cannot please God.* l

l Rom.8.8.

And hence it is that *David* prays, *Create in me a clean heart O God, and renew a right spirit within me.* m

m Psal 51.10.

And God by the Prophet saith, *Then will I sprinkle clean water upon you, and ye shall be clean from all your filthiness,*

and

and from all your idols will I cleanse you; A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and give you an heart of flesh, and I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them. n

n Ezek. 36. 25, 26, 27.

By all which it appears, that its onely proper to God to work in man what is truly good, yet I think no man will hence conclude that for men not to do good is no sin, yet he strains the reason yet higher, and saith, it is no more sinfull in man not to perform them, then not to be God.

Here a man may see by woefull experience to what a height of impiety, reason and the wisdom of the flesh will rise to, yea even of *enmity against God*, as the Apostle saith, *Because it is not subject to the Law of God, neither indeed can be.* o

o Rom. 8. 7, 8.

And this is the reason why *they that are in the flesh cannot please God.* What then? because by pride a man is not able to do good, but if any good comes to be wrought in him, it's the proper work of God; therefore his not doing good, being disabled by pride is no more his sin than for him not to be God: O wickedness in the highest degree! I hope this kinde of reasoning will never rise any more, but be troden down for ever.

His fourth Reason in *Section* 30. is, *That if God hath not vouchsafed a sufficiency of power to believe unto these who notwithstanding do not believe, then did our Saviour without any cause at all wonder at the unbelief of many in the Gospel, yea and at the faith of others,* p *for that there is no cause of marvel that creatures should not act above their Sphere, though they have the greatest means helpfull lying within their Sphere; for example, though the year be never so fruitfull, there is no occasion of marvel, that Thorns bring not Grapes, nor the Thistle Figs: so in like manner, in case it be supposed, that men are destitute of power of believing, there is no cause to think it strange, they should not believe, what helps soever for and towards believing, they have otherwise. So again, when causes do act necessarily there is no cause to marvel, when the Sun shineth or the Fire burneth, when Birds fly*

d Mark 6. 6. Matth. 8. 10.

fly or Fishes swim, none admires it; not is there any whit more cause of marvel, that men should believe, in case it be supposed, the power of God should always act necessitatingly in the production of it.

I answer, this Argument is an inconsequence also like the former, (nor is it at all pertinent to his *minor* of his tenth Argument for which it is brought, that speaks onely of sufficiency of means, this of mans power, which is quite another matter) for it followeth not at all *Christ* had no cause to wonder at their impotency to believing, when that their impotency was the very matter of his wonder, seeing they had so much means of power to believe both by his Doctrine and Miracles, that their ignorance and pride in opposition to such wonderfull means was matter of astonishment, like as on the other side that such great power of faith should appear when such small means was enjoyed by the Centurion, it was matter of wonder and amazement, neither is there any force in what he offers to the contrary:

Seeing first that Thorns not bringing forth Grapes, nor Thistles Figs, is not in opposition to any means provided by God to the contrary, as the unbelief of *Christ*'s own Countreymen was.

So again, for the Sun to shine, the Fire to burn, the Birds to fly, and the Fishes to swim, are all natural, and no matter of wonder, but to see so great faith in a Centurion, that was a Pagan was not natural, but it was wonderfull, and the very power of God appeared in it.

This Argument therefore seems to overthrow it self, because for a man to go that hath power to go is no marvel, but to see a lame Cripple *walking and praising God* is matter of admiration. *a*

a Acts 3.9,10

So then *Christ*'s marvelling at the Centurion's faith proves that the manifest power of God did appear therein, and that it was not a thing that was in the power of every man.

His fifth Argument in *Section* 31. is, *If they who believe not have no sufficiency of power vouchsafed by God to believe, then is the faith of those who do believe no reasonable or just matter of reproof unto those who believe not; but the Scri-*

ptures

ptures often puts those to rebuke and shame who believe not, by mentioning unto them the examples of those who do believe.

Ergo, *the* minor *he proves by.* b

But I answer, denying the *major* because all sinfull impotency or unability of doing good is evil, shamefull and reprovable, whereas natural impotency and unability is excusable and justifiable, but so is not moral: and so it is true, the casting great matters into the Treasury by rich men was no disparagement to the poor Widow that cast in two Mites onely, because it was all she had. Nor is the flying of a Fowl in the Air any disparagement to a man not to do the like, because it was never a created property in man to fly, nor was it any part of his righteousness; but for a man not to be able to love God and his Neighbour is sinful; for a man may want money, but not honesty nor holiness without sin; & so if any be holy, it casts shame upon another that is wicked; and if any man believe God, it casts a shame and reproof upon him that believeth not God, although one be enabled by God to believe, and the other be not; yet seeing God vouchsafeth the same preaching of the same Truth, which he would have believeed to both, it must needs follow, that he that believeth it doth his duty, let the power enabling him so to do come whence it will, and he that believeth it not doth sin; because in the Gospel which is the Word of Truth preached there is the power offered tending to enable him that believeth not, to believe it as Truth, that is thereby conveyed to him that doth believe. And seeing it is ignorance, pride and self-conceited wisdom from whence onely rebellion against the Gospel, and rejection of the Truth of it, doth proceed, it must needs be both sinfull and shamefull: hence it is that the rejection of the Gospel is voluntary, for all rebellion is voluntary, and yet it is necessary, for whilest a man believes the Gospel is errour and heresie, he cannot believe it to be true; but *the* Jews *stumble at* Christ *and his Gospel, and the* Grecians *esteem it folly:* c yea and every *natural man believes it to be foolishness:* d and therefore cannot believe it to be the wisdom of God: now as it is the work of God alone to expell this ignorance, and to root out this pride

b Mat.21.31. Matth.12.41 Heb.11.7.

c 1 Cor.1.23.

d chap.2.14.

and

and errour, and to enable men to see the clear light of Truth that shineth in the Gospel; so in whomsoever this work is wrought the Truth hath its glory from them, which must needs be matter of shame and reproof to those that reject it and rebell against it, and especially if they have had more means to discover it than those that are wrought upon by it, which is the very case that all his quotations manifest, as namely that in *Matth.*21.32. in which *Christ* plainly sheweth, that the Chief Priests and Elders of the people were more impious and opposite to *John*'s conversation and Doctrine than Publicans and Harlots, in that they did not believe him, as they did, no not when they had their example to boot, as means to animate them thereunto. As also *Matth.* 12.41. that they, *viz.* the Pharises, were worse than the *Ninivites*, and more impious, in that they were wrought upon with lesser means, in that they repented at the preaching of *Jonah*, but these repented not at the preaching of a greater than *Jonah*, to wit, the Lord *Christ* himself.

So likewise *Heb.*11.7. *Noah* by faith from one warning of God was moved, *&c.* but the world thoug they had many warnings, remained yet unbelieving and were not moved; this example therefore did greatly condemn them, so that the measure of the discovery of Gospel-truth is the true measure of the duty to believe it, and of the sin of unbelief, or of concluding it errour or falshood; so that if any be enabled to believe Gospel-truth by a less means of discovery of it, that must needs blame them that are not enabled to believe it upon a greater discovery: wherefore Gods enabling some to believe by discovery of Gospel-truths doth no way excuse others from blame or shame thereby, that are not enabled by the same or greater discoveries, but clear it fully to every truly enlightned understanding.

His sixth Argument in *Section* 32. is this, *If Gods purpose be to stop the mouths of all such persons, and to leave them without excuse, who shall prove wicked and unbelieving, &c. then doth he vouchsafe sufficiency of power and means to repent, believe, and be saved. But the Consequent is true.*

Ergo, the Antecedent.

I answer,

I answer, and grant the Consequent and Antecedent also thus explained, that there is sufficiency of power in the means offered, that naturally tendeth to enable every one to whom it is offered to believe, but that every one to whom this power in the means is offered is thereby enabled to believe is it I deny.

That he seems to say to this is, *That the plea of want of strength to the thing required is the first born of excuses.*

The instances to this are two:

First, the person whom the King found without the wedding-garment being demanded by him, how he came in thither, not having this wedding-garment, was saith the Parable speechless, Doubtless (saith he) *if he he could with truth and conscience have made answer that he wanted means to procure this garment, it would have excused him to the King, whereas now he must be bound hand and foot, and cast into outer darkness.* d

d Mat.22.12.

Secondly, if the unprofitable Servant could have pleaded to his Master that he had not a sufficiency of power granted unto him to improve his Talent, it had been another manner of excuse than that he insisted upon to his further intanglement. e

e Mat.25.24.

I answer, want of strength to be honest, holy, or righteous, or to believe, the witness that God beareth to them of his Son, cannot be excusable in any man, neither in Law, Reason, nor Religion, nor will any of his instances prove it.

The first onely proveth, that unbelievers in the state of unbelief have not any title to feast with the Lords guests at the Lords Table, nor have they any excuse to make in case they do:

The second onely proveth, that when men have blessings from God that are usefull to his glory, and others good, and are not accordingly so used, that no good account can be made before God for such neglect, but neither of them prove that want of strength to be honest, holy, righteous, or to believe the witness that God beareth to them of his Son, is either the first or last born of apologies, or is in the least excusable; and therefore there needs no other refuge to fly to for further answer in this case.

His seventh Argument in *Section* 34. is this, *If all men have power to believe:*

First, that God is.

Secondly, that he is a rewarder of those that seek him.

Then have they power to believe justifyingly, or to acceptation with God. But all men have this power. Ergo.

I answer; First, to believe that God is a rewarder of those that seek him according to the Law of Works is not to believe justifyingly, or to acceptance with God, *Rom.*9.30,31,32. and in this sense his *major* is false.

Secondly, to believe that God is a rewarder of those that seek him by faith of free remission of sins through *Christ* alone, according to the Gospel of Gods free grace, is not in the power of all men, for it was not in the power of the *Jews.*

a John 12.39 *a* For *they sought it not by faith, but as it were by the works of the Law, for they stumbled at the stumbling stone, Rom.*9.32.

Nor is it in the power of any meerly natural man, *For he cannot know these things, because they are spiritually discerned.* b Therefore in this sense the *minor* is false; and therefore in no sense can his Argument be true.

b 1 Cor.2.14.

His eighth Argument in *Section* 35. is, *If wicked perishing men have not a sufficient power and means to repent and believe then when God most graciously invites them to believe and repent, and this in order to their peace and salvation, he rather insults over them in their extremity, weakness and misery, than really intends any thing gracious or of a saving import unto them, but to conceive thus of God is most unworthy of him, and dishonourable to him, and not far from blasphemy.* Ergo.

I answer, this Argument appears forcible against those that deny means of salvation in common, offering sufficient power to do the duties required, even of those that perish in their wickedness and weakness, in denying and contempt of that power offered, whereby they might be enabled thereunto: but this nothing hinders, but that while I grant that *Christ* dyed for the sins of all mankinde, and that remission of sins is and ought to be preached in the Name of *Christ* unto all,

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tending sufficiently to enable all to believe, did they not oppose it, though thereupon I do deny that all are enabled to believe and repent, yet I say, this nothing hinders Gods gracious invitations unto faith and repentance made to such persons from having a gracious tendency and saving import in them, yea although he know assuredly that such persons will never receive the power offered in the Gospel to enable them to what he invites them to, but will contemn and despise it for ever, yet is this no dishonour to God, but rather sets forth the glory of his justice, as *Paul* declareth, *Rom.*2.4. *Or despisest thou the riches of his goodness, and forbearance, and long-suffering; not knowing that the goodness of God leadeth thee to repentance, but after thy hardness and impenitent heart*, (or as *Beza* translates it, An heart that cannot repent) *treasurest up unto thy self wrath against the day of wrath, and revelation of the righteous judgment of God.*

Secondly, I say, this Argument seems to ly very hard against the authour of it, *viz.* Mr. *Goodwin* himself, who in Chapter 16. Section 7. saith, [No man is bound to believe simply and absolutely that he is one of those that shall be saved, but conditionally onely.

Now then if God require perfect conditions to be performed by imperfect persons, without which they may not believe they shall be saved, and that they in very deed shall not be saved: nor is it possible imperfect persons should perform perfect conditions: nor is it possible any thing imperfect should be a condition of a persons acceptance with God.

It must needs follow then, that such a supposed conditional covenant is so far from being a gracious covenant as that the conditions required by God in order to their peace and salvation are rather insultations over them in imperfection of extremity, weakness and misery, than real intentions of grace or salvation unto them.

Whereas on the contrary, whilest *John* the Apostle saith, that God testifieth to men that he hath given unto them without any conditional performance, eternal life, and this life is in his Son, 1 *John* 5.11. and hence concludeth *vers.*10. *He that beliveth it* (in absolute) *hath the witness* (of it) *in himself*,

self, but he that believeth it not makes God a Lyar. The preaching of which testimony of God, being onely the power that enableth any to believe it, not as a condition of the testimony (or testamement) but as an instrument of reception of the truth and benefit of it, but if any are not enabled by Gods testimony to believe it to be true, but through their own pride do reject it as heresie and falshood, and do look rather to be saved by condition of their own performances, *Rom.* 10.3. and do thereby *make God a Lyar*, as *vers.*10. in the place above specified, and do *turn* this precious *Truth* of Gods Testimony *into a Ly*, *Rom.*1.25. notwithstanding all Gods gracious invitation of them to repent and deny themselves, and to believe it as true: it followeth unavoidably that these invitations of God cannot be denied to be of a gracious and saving import unto them, but do notably clear up the glory of his justice against them, *Because they received not the love of this Truth that they might be saved*, 2 *Th.*2.10. And truly this Truth of Gods Testimony doth Mr. *Goodwin* himself absolutely deny in his whole discourse, namely, Gods giving to men eternal life by free remission of sins through *Christ* alone without performance of conditions; therefore he makes God a Lyar in so doing: and thus is this his Argument wholly returned upon himself, which he brought against others.

For as touching his prosecution of his *major*, it is grounded upon a supposition of life and salvation to be obtained by doing, whereas it is by grace freely given and forgiving of sin, and not otherwise, but the words of Scripture that are alleged, *Turn ye, turn ye from your ways, why will ye dy? &c.*

I answer, the best ways of man being evil and defective, none ought to lean upon them, or trust in them, but turn from them to *Christ*'s satisfaction by his Death and Passion, which is pure and perfect righteousness, and every one ought to believe it to be his own, given him freely, *c* without any work done: *d* therefore the supposition of doing something for salvation, like as to make wings and fly in the air beyond the seas, or turn himself into a fish and live in the seas, is but a vain sophistical flourish of words to deceive the Reader, seeing men are not justified

c John 3.16.
z John 5.11.
d Rom.4.5.

justified by works, *but freely by God's grace through the redemption that is in* Christ. *e* e Rom. 3. 24.

His eleventh Argument in *Section* 37. is this, *If God intended not the Death of* Christ *as a ransom or satisfaction for all men, then are there some men whom he never intended to save, but to leave irrecoverably to everlasting perdition; but there are no such men or number of men whose salvation God never intended, or whom he intended to leave irrecoverably to everlasting perdition.* Ergo.

I answer, I should think my self utterly lost if *Christ's* ransom or satisfaction for all men had no better support than this *medium* or *minor* Proposition will afford it, seeing it fights against manifest testimonies of holy Scripture, as that 1 *Peter* 2. 7, 8. which saith, *But unto them which be disobedient, the Stone which the builders disallowed, the same is made the Head of the corner, and a Stone of stumbling, and a Rock of offence, even to them which stumble at the Word, being disobedient, whereunto also they were appointed*, that is, by God.

And *Jude* 4. saith, *For there are certain men crept in unawares who were before of old ordained to this condemnation, &c.* Therefore his *minor* is an errour and can be no supporter of any Truth.

But he would seem to demonstrate it by reason, *partly because what God at any time intended he intended always, yea from eternity, partly because also there was a time when all men were righteous*, viz. *during* Adam's *integrity, yea all men had a being in God himself, and so were nothing but God himself.*

Therefore if God purposed to leave any man or men irrecoverably to eternal destruction, this purpose was taken up by him against those men whilest they were nothing but himself, which is doubtless a notion hardly incident, &c.

I answer, the vanity or rather the impiety of this Reason will appear from the consideration of the state of fallen Angels, partly because what God at any time intended he intended always, yea from eternity, partly because also there was a time when all those Angels were as holy and righteous as ever

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men were during *Adam's* integrity, yea and had as much a being in God himself, and were as much God himself as man before his creation and fall ever was.

Now Mr. *Goodwin* himself will not deny but God at some time or other intended and purposed to leave these fallen Angels irrecoverably to eternal destruction.

Therefore the holiness and righteousness of man in creation or before doth no more hinder why some men should not be left by God irrecoverably to everlasting destruction, than it doth those Angels that were as holy and righteous as they.

Now all may see his reason vanished, and he left to struggle with God with this his reason about the irrecoverable estate of Angels, to see what praise or profit he shall get thereby.

Secondly, I cannot but muse at this unheard of Divinity, that man and every thing that God made should so be in God before as to be God, considering that whatsoever is God is always God, and can be no other than God in nature and essence, the which to ascribe to every creature must needs be absurd, and so abominably impious, that I cannot but tremble to think of it; for then we should not onely behold *the glorious, incorruptible God changed, (not into an image made like)* but into the very nature and essence of *sinfull and corruptible man, to Birds*, yea and venemous *Beasts and creeping things* on earth, yea and also into the very nature and essence of the very Devils in Hell.

Rom. 1. 23.

Thirdly, concerning mans reprobation, evident it is:

First, no evil is committed by man first or last but what was known of God before.

Secondly, there was never any such evil that God was not able to prevent.

Thirdly, what sin soever he doth not prevent he doth permit.

Fourthly, no permission of God is against his will, but is a willing permission.

Fifthly, what sin soever God doth willingly permit in time he did decree to permit before time.

Sixthly, what sins soever God doth permit to be perpetuated in any man without repentance, such men he hath appointed

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and decreed to everlasting destruction: neither doth this decree of God thus explained detract from Gods infinite perfection in the least, but is suitable to it, contrary to what is insinuated by Mr. *Goodwin* in Chapter 4. Section 34. of this his Book, considering that this decree thus explained concludes God to act, order or decree no punishment upon any man but for sin; for though man was created innocent, yet this nothing hindereth the whole number of impenitent sinners, and their dying in the same impenitency against all mercies and means to the contrary from being foreknown of God from eternity; and his decree accordingly to punish them everlastingly for the same. This I suppose Mr. *Goodwin* neither will nor can charge as unjust or disagreeing to Gods infinite perfection; nay, this he grants in effect Section 11. Chapter 4. neither can he suppose in reason that God was or is unable to prevent the pertinacious impenitency which he foresaw, or that his voluntary permission thereof in all such subjects as perish by it, is any detraction to his perfection, yea although he prevent the same in others who deserve no more good from God than those that perish do, yet in thus doing, for God to say, *I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion.* a Yea although he makes his will his alone counsellour for this his so doing, b and saying, yet no man shall be able to say to him, What doest thou, or that it is unrighteously spoken or done? And such a sense as this appears indeed the true sense of these sentences of Scripture, and not the sense that M. *Goodw.* would have Section 36. Chapter 4. namely, what manner of persons and how qualified, whether observers of the Law of *Moses*, such as the *Jews* are supposed thought it more equal and reasonable way of justification than faith in Gods Son, which as there is not in holy Scripture any mention made of any such objection made by any *Jews* at that time, so could not that be any occasion of that speech of God to *Moses*, and therefore no such sense and meaning can regularly be concluded from that place: nor can this be the sense of *Paul's* words in the similitude of a Potter, *Hath not the Potter power over the Clay of the same lump to make one vessel to honour and another to dishonour.* c

a Exod. 33. 19 Rom. 9. 15.
b Ephes. 1. 11.
c Rom. 9. 21.

Seeing the Apostle in two Verses following applieth it to the very sense and meaning above specified, saying, *What if God willing to shew his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted or made up to destruction, and that he might make known the riches of his glory on the vessels of mercy which he had afore prepared unto glory.* Where plainly the sense above given appears, namely, that the vessels of wrath are fitted or made up to destruction by their own sin and pertinacious impenitency and voluntary obstinacy, and Gods enduring with great patience and much long-sufferance of them; but the vessels of mercy are not suffered but prepared by God unto glory.

And the different ends of this different dealing of God with men is expressed to shew his wrath, and to make known his power in the vessels of wrath, and to make known the riches of his mercy on the vessels of mercy.

And the interrogative of *Paul* is, What fault can any finde in this? Surely none at all, no more than can be found in a Potter, that of the same lump of Clay makes one vessel to drink in, and another to piss in; so that in this sense here is the glory of Gods justice shining in the vessels of wrath, and the riches of his glory in mercy in the vessels of mercy, and this according to Gods prerogative will, but here are no vessels of injustice.

Yea and such a preterition and permission of the vessels of wrath is reconcileable and consistent with the grace, goodness, sweetness, love, bounty, mercy, yea wisdom of God, in that God endureth with much long-sufferance the vessels of wrath, in the abuse of his grace, goodness, sweetness, love, bounty, mercy, yea and wisdom too, whereby they are fitted and made up to destruction before they are destroyed, neither are they fore-appointed to destruction otherwise than in order to such cause in themselves justly deserving the same. And this answereth what he saith Section 38. Chapter 4.

Nor is this preterition or permission of the vessels of wrath discountenanced in any holy Scriptures, but asserted in variety of places, one in *Jude* 4. *For there are certain men crept in* (that is, in the Church) *unawares, who were before of old ordained*

dained to this condemnation, ungodly men turning the grace of God into lasciviousness, and denying the onely Lord God and our Lord Jesus Christ, *to whom is reserved the blackness of darkness for ever.* v. 13.

And *Peter* speaketh thus, *But unto them which be disobedient, the Stone which the Builders disallowed, the same is made the Head of the Corner, and a Stone of stumbling, and a Rock of offence even to them which stumble at the Word, being disobedient, whereunto also they were appointed.* d — d 1 Peter 2. 7,8.

And *Paul* saith, *And the rest were blinded, according as it is written, God hath given them the spirit of slumber, eys that they should not see, and ears that they should not hear, unto this day.*

And *David* saith, *Let their Table be made a Snare, and a Trap, and a stumbling block, and a recompence unto them; let their eys be darkened that they may not see, and bow down their back alway.* e — e Rom. 11. 7, 8, 9, 10.

And God said to *Isaiah*, *Make the heart of this people fat, and make their ears heavy, and shut their eys, lest they see with their eys, and hear with their ears, and understand with their hearts, and convert, and be healed.* f — f Isai 6. 10.

And *John* saith, *But though he* (that is, *Christ*) *had done so many miracles before them, yet they believed not on him, that the saying of* Esaias *the Prophet might be fulfilled which he spake, Lord who hath believed our report, and to whom hath the arm of the Lord been revealed? therefore they could not believe, because that* Esaias *saith again, He hath blinded their eys, and hardened their heart, that they should not see with their eys, nor understand with their heart, and be converted, and I should heal them.* g — g John 12. 37, 38, 39, 40.

Now it is evident that what God doth in time, He did determine to do before time, for *He worketh all things after the counsel of his own will:* which is eternal. And as evident it is that all these Texts of holy Scriptures, and many more of like import, holds forth unto us blindness of minde, and hardness of heart, offence taken, and stumbling at *Christ* and his Word, turning the grace of God into lasciviousness, and denying the onely Lord God and our Lord *Jesus Christ*, at least to be permised

mised by God in some particular men according to fore-appointment, to whom is reserved the blackness of darkness for ever; and to prevent the same in others.

And therefore although Mr. *Goodwin* allegeth, *That the Scriptures do frequently commend God as a Creatour, very gracious, loving, mercifull and bountifull towards all his creatures, and towards men above all, in so much that our Saviour recommends him unto his Saints in his deportments, even towards the worst and most unworthy of men, as an absolute patern for them to imitate, in doing good and shewing mercy even to their very enemies,* But I say unto you, Love your Enemies, Bless them that curse you, Do good to them that hate you, and pray for them that despitefully use you and persecute you, that ye may be the Children of your Father which is in Heaven; for he maketh his Sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. *a*

a Matth. 5. 44, 45.

Now saith Mr. *Goodwin* Section 39. Page 70. *If it shall be supposed that God from eternity hath irreversibly doomed to eternal destruction those evil and unjust ones on whom he maketh his Sun to rise, and sendeth rain, it must be supposed withall that he intends the greatest evil unto them that can be imagined, even whilest he doth these good things unto them, then must they who imitate him in such ways be the most accursed Hypocrites and Dissemblers under Heaven, making shew of love and kindness in their outward deportments, whilest war and bloud are in their hearts towards men, yea and doing good unto them with a purpose and desire of bringing so much the greater evil and destruction upon them thereby.*

Now Master *Goodwin* saith also in Page 47. Section 11. Chapter 4. that God did from eternity decree equivalently, though not formally, the condemnation of all those by name who in time come to be condemned.

Ergo. Mr. *Goodwin* appears guilty of the crime he casts upon others, and indeed upon the very Truth it self.

For no man can reasonably deny but God knoweth particularly and absolutely by name from eternity even before all time, every person of mankinde that should live and dy in unbelief.

Secondly,

Secondly, nor can any possibly reasonably deny but God maketh his Sun to rise, and the rain to fall upon such

Nor thirdly, can any deny but these mercies are sinfully abused by these persons.

Nor fourthly, can any deny but God hath eternally decreed the damnation of all such persons, and the aggravation and increase of torment to them by their such abuse of those mercies; wherefore if this be criminal in God, he must needs remain so, and then I know none that can help him out, or render him otherwise; but God is not criminal in these his decrees and actings.

But Mr. *Goodwin* must needs be criminal in this manner of his thus reasoning; touching the greatness of the crime I shall leave to the judicious Reader.

For first, as all Gods decrees of the final estate of all creatures good and bad, and of all means and events in order thereunto, is peculiar and proper to God, and not imitable by his Saints, so did not *Christ* require Saints to imitate God in that matter: *Christ* indeed sets forth God as a patern, in what? namely, in making his Sun to rise, and his sending rain on the just and unjust, for what? namely, that they should love their enemies, bless them that curse them, do good to them that hate them, and pray for them that despitefully use them and persecute them, but not that they inquire into their enemies abuse of this good to punish them with great severity; No, the Apostle *Paul* saith, *Dearly beloved, avenge not your selves, but rather give place unto wrath; for it is written, Vengeance is mine, and I will repay, saith the Lord.* b

b Rom 12.19 Deut.32.35.

Therefore this is evil in Saints, and good in God, who is not to be imitated by men in these properties.

And secondly, nor is there the least appearance of hypocrisie or dissimulation in God in these good works of God towards his enemies, though he intend the punishment of the abuse of his mercies in them.

First, because the mercies are real mercies in their own nature to all that have them.

Secondly, because every mercy teacheth repentance in the sinner, and faith in *Christ*, as the onely true title thereunto. c

c Rom.2.4.

Thirdly,

5. Thirdly, the use of any mercy otherwise is to abuse it. *d*

And fourthly, because God both by his Word and Works forewarns men of the punishment due to the abuse of mercies as means of their escape.

Fifthly, his knowledg before of their voluntary and pertinacious rebellion against all mercies and means, neither lessens the mercies, nor means, nor their sin, nor bindes God in the least, to prevent either the sin or the punishment.

True it is that *Peter* stileth God a faithfull Creatour, and willeth *Christians* that suffer according to the will of God to commit the keeping of their souls to him in well doing, upon that account, *d* but what then? I suppose it followeth not that the unbelieving world so dying shall not be damned.

d 1 Pet. 4. 19.

True it is also that *Paul* tells us, That Parents lay up for their Children, but what then? how shall unbelieyers in the estate of unbelief be esteemed Gods children, that such a ty should be supposed from God to belong unto them.

But he maketh mention of Gods speaking thus of the Ostrich, *She is hardened against her young ones as if they were not hers.* *e* Which is an odious intimation against the Truth, as if Gods permission of mens pertinacious impenitency and unbelief, and thereby damnation rendred him, as void of wisdom and understanding, as the Ostrich.

e Job 39. 16.

But he mentioneth the Prophet *Isai*, speaking, *Thus saith the Lord that made thee, and formed thee from the womb, which will help thee; Fear not O* Jacob *my Servant, and thou* Jesurun *whom I have chosen.* *f*

f Isai 44. 2.

So again, *Hearken to me O House of* Jacob, *and all the remnant of the House of* Israel, *which are born by me from the belly, and even to your old age I am he, and even to hoary hairs will I carry you, I have made, and I will bear, even I will carry, and will deliver you.* *a*

a Isai 46. 3, 4.

Again, *Thus saith the Lord, the Holy One of* Israel, *and his Maker.* *b*

b Isai 45. 11.

And again, *But now O Lord, thou art our Father, we are the Clay, and thou our Potter, and we all are the work of thy hand.* *c*

c Isai 64. 8.

Hence he inferreth, *That as in the former three passages or Texts*

Texts God strengthened the faith of this people by remembring them, that he was their Creator and Maker, and consequently bare the affection and love of Creator towards them: so in this last they themselves declare how effectually that consideration wrought upon them to the strengthening of their faith in his love towards them, and care over them, and accordingly plead the same in their requests to him, and concludes:

First, that the relation of a Creatour in God is uniform, one and the same towards the elect, believers, and towards the reprobates or unbelievers, the one being the work of his hand as well as the other.

Secondly, if God notwithstanding the relation of a Creatour in him were likely to have reprobated from eternity millions of men, and especially had they believed so, it had been a very slender support and encouragement to their faith, that he should remember them of his relation unto them as their Creatour.

But with all this he bids the Reader consider that passage in the Prophet *Isai* 27.11. *For it is a people of no understanding, therefore he that made them will not have mercy on them, and he that formed them will shew them no favour.*

This clearly proves in my understanding that the relation of a Creator in his care over them reacheth to none but to the faithfull; and the reason is clear; for as sin separated mankinde from God, and discharged him of all good, and brought upon him all evil, so nothing can free him from the evil, and possess him of the good again but faith in the Bloud of *Christ*. d

dRom.3.25.

Now therefore though believers do know and believe that God permitteth millions of men, as vessels of wrath, to perpetuate sin unto destruction, yet this nothing at all hindereth them, (being restored by faith in *Christ*) to the benefit of Gods fatherly care, as Creatour, towards his creature, from having their faith strengthened by such rememberances afforded by God unto them; but first, they must have faith before it can be strengthened.

And this Answer blames Mr. *Goodwin* in two things:

First, his concluding the relation of Creatour to be one and the same to the believer and the infidel, never taking notice that

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it was lost by mans fall, and is not renewed to the Infidel.

And his second fault is, that he saith, that God strengthened the faith of his people by remembring them, that he was their Creatour and Maker, and bare the affection and love of Creatour towards them, and applieth it to unbelievers as well as to believers, who have no faith to strengthen by such means; when as he himself allegeth *Isai* 27.11. which saith of unbelievers, *For it is a peeple of no understanding, therefore he that made them will not have mercy on them, and he that formed them will shew them no favour.*

Now what faith or strength of faith appears towards them in any such relation, and therefore all he saith in Sect. 39, 40, Chapter 4 is but a deceivable gloss, if he say that unbelievers are not destitute of understanding.

I answer, that *Paul*, *Sylvanus*, and *Timothy* craves the Church of *Thessalonica to pray for them that they may be delivered from unreasonable and wicked men*; and lays down this as the sole reason of it, *For that all men have not faith*: plainly concluding all those that are destitute of faith to be both wicked and unreasonable. *e*

e 2 Thess. 3.2.

And the Apostle elsewhere saith, *That the wisdom of the flesh is death.* *f*

f Rom. 8.7.

Also, *The natural man cannot know the things of the Spirit of God, because they are spiritually discerned.* *g*

g 1 Cor. 2.14.

But he in Section 41. instanceth *David*, saying, The Lord is good to all and his tender mercies are over all his works. *h*

h Psal. 145.9.

Therefore the abuse of these tender mercies perpetuated by unbelievers foreknown of God, cannot be accompanied with fore-intended or decreed torments in damnation suitable to those abuses. And why so? because *Job* 10.8. saith of God, Thy hands have made me and fashioned me round about.

Therefore God may not damn unbelievers for their wickedness. And is this good reason? Surely no such matter.

But he brings in *Job* saying, *If I did despise the cause of my man-servant or of my maid-servant, when they contended with me, what shall I do when God riseth up? and when he visiteth, what shall I answer him? Did not he that made me in the womb make him? and did not one fashion us in the womb?* *i*

i Job 31.13, 14, 15.

clearly

clearly intimating Gods tender care towards men, even the poorest and least Servant; and *Elihu* saith, *that God who accepteth not the persons of Princes, nor regardeth the rich more than the poor, for they are all the work of his hands.* k Which places indeed prove that God respects no mans person above other for any worldly excellency or dignity in one above another, but proves not at all that God of the unbelieving world should not permit the greatest part to live and dy in unbelief, and perish thereby, and prevent others; and this according to an eternall decree or a prerogative will, according to what *Paul* concludes, *so then he hath mercy on whom he will have mercy, and whom he will he hardeneth,* l that is, he doth not take *from them their stony heart, and give them an heart of flesh,* as he promiseth to do to others. m

k Job 34.19.

l Rom.9.18.

m Ezek.36. 26.

And though in this different dealing of God with man, no man be able to give a reason of the cause why, but that in this, *His judgments are unsearchable, and his ways past finding out,* n yet this sufficeth that God is not unreasonable or unjust with any, for so much as every mouth shall be stopped, o and mens own consciences shall be their judges, and their own condemners, p in those that are condemned.

n Rom.11.33

o Rom.3.19.

p Rom.2.13, 14.

And though some be vessels of wrath and justice, and others vessels of mercy, yet none are vessels of injustice; in so much that death and damnation is the wages due for sin, but eternal life is not wages for righteousness wrought by us, *but is the meer free gift of God through* Jesus Christ *our Lord,* q to whomsoever possess it; and therefore seeing he damns none but such as deserve it, nor ever decreed otherwise his ways are not unreasonable.

q Rom.6.23.

And yet all this nothing hinders the Death of *Christ* as a Ransom or Satisfaction for all men, without which he could not be the occasion of death and destruction unto impenitent men, for refusal of grace and salvation offered to them by and through him.

Therefore this his Argument of denying any man permitted or left by God to ways of sin, & impenitency, & unbelief, & everlasting destruction thereby, is so far from upholding the Death of *Christ* for all as it rather suffers loss and damage by it.

But he in Section 38. Chapter 18. Page 513. lays three things down as Reasons by way of exception against the former Doctrine of Gods decree of leaving some men to sin and punishment everlasting.

The first is, *then God took no knowledg of them whilest they were yet righteous and innocent, to wit, in* Adam, *or if he did yet with neglect and contempt of it, passed such a decree against them.*

I answer, First, that as God punisheth none everlastingly for righteousness and innocency, but for sin and iniquity, so he never decreed otherwise.

Secondly, either God permitteth sin with all the dimensions it hath in and amongst all men, or he doth not. To say he doth not, is to deny the almighty government of God over men. To say he doth, grants the Question he would seem to oppose; for that no permission of God is contrary, but according to his eternal decree.

But secondly, he saith, *It is altogether inconsistent with the equity of Gods proceedings to neglect or pass by the present condition and ways of men, either of righteousness or unrighteousness, and or respect them, or measure out unto them either grace or displeasure, either reward or punishment, according to their future condition.*

I answer, This Proposition seems weak, if I may not say wicked, because it supposeth all Gods proceedings and dealings with men to be measured out by their present condition, and ways of righteousness or unrighteousness, to wit, either his dispensing grace or displeasure, either reward or punishment, and all other to be inconsistent and unequal; but this can never be true; for Mr. *Goodwin* as well as I was once darkness, under sin, which condition and ways of ours could never measure out to us either grace or glory.

Secondly, grace loseth then both its name and nature, when the being thereof is measured and concluded to come from mens present condition in ways of righteousness, *Rom.* 11. 6.

Thirdly, *Paul* to *Timothy* 1 *Tim.* 1. 15. saith, *This is a true saying, and worthy of all acceptation, that* Jesus Christ *came into the world to save sinners.*

And

And *Christ* saith, *John* 3.16. *God so loved the world that he gave his onely begotten Son.*

But I suppose Mr. *Goodwin* will finde no such present condition in ways of righteousness in this sinfull world to measure this love of God, and this coming of *Christ* to save them by.

Fourthly, nay on the contrary, *Paul* exhorting *Timothy* to an holy boldness in his profession, doth it upon this ground, 2 *Tim.*1 9. *For that God had saved them, and called them with an holy calling, not according to their works,* (or present conditions in ways of righteousness) *but according to his own purpose and grace which was given them in* Christ *before the world began.*

And suitable hereunto he saith, *Titus* 3.4,5. *But after the kindness of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, &c.*

Fifthly, therefore although *Paul* concludes death to be the due wages for sinfull works, yet he denies eternall life to be due wages for righteous works; but concludes it to be *the gift of God through* Jesus Christ *our Lord, Rom.*6.23.

Sixthly, *Christ* saith, *Matth.*25.34. *Then shall the King say to them on his right hand, Come ye blessed of my Father, inherit ye the Kingdom prepared for you from the foundation of the world.*

Now I suppose it cannot be concluded that all those then on the right hand of that King were present from the foundation of the world, in those ways of feeding, cloathing, and visiting that King, otherwise than in prescience and predestination; therefore no such present condition can be the alone rule or measure of that Gods proceedings with and towards men.

Seventhly, *Paul* declareth *Rom.*9.25, *God saith in* Osee, *I will call them my people which were not my people, and her beloved which was not beloved.*

Therefore the present condition of these people in ways of righteousness and unrighteousness was not it that God measured his future dealings and proceedings with them by.

Eighthly, 1 *Peter* 1 20. saith, *that* Christ *verily was foreordained before the foundation of the world.*

And *Rev.* 13.8. speaks of *the Lamb slain from the foundation of the world.*

And *Paul* saith, 2 *Tim.* 1.9. that salvation by grace was *given* to him and *Timothy in Christ before the world began.*

And *Ephes.* 1.4. saith, *that he hath chosen us,* (that is, *Paul* and the believing *Ephesians*) *in him,* (that is, in *Christ*) *before the foundation of the world, &c.*

Now this could not be according to these mens present conditions in ways, *&c.* for then they were not, much less sinners; and *Christ* was no otherwise slain but for sinners, nor men chosen and saved in him but by remission of sin: therefore these Texts respected not the then present, but the then future condition of men, and the true measure of Gods proceeding with them was not any ways of righteousness in the men, but his own free grace and goodness to the men without desert; and on the other side, who shall let God from decreeing to proceed with other men according to their then future condition by desert, *Rom.* 9 22.

Therefore his second Exception is to no good purpose.

But lastly, he saith, *If God from eternity looked upon the greater part of men, as such as would and did in time prove sinfull, and passed a decree of reprobation upon or against them, then was this sinfulness the ground or cause of this decree, or not, and if yea, then it was a ground or cause morally moving him hereunto; and if so, then the will of God may have a cause superiour to it, and productive of it.*

Secondly, if the sinfulness of man fore-seen moved God to this decree, then it was made in a way of justice and equity, that had he not passed that decree he had been unjust, and if so, there is the same reason why he should pass a like decree of the elect, they being alike sinfull.

I answer, First, let him not think that God who decreeth all events whatsoever from eternity, and whose *ways are past finding out*, and *worketh all things after the counsel of his own will*, that he in so doing is to seek to answer his *dilemma.*

Rom. 11.33.
Ephes. 1.11.

But secondly, I will see what my self a poor illiterate worm can do; and I say, fore-seen sin was so the cause of

fore-

fore-seen or fore-ordained punishment, as without which it should never have been at all; and yet foreseen sin was never the cause why God permitted it to be but his his meer will.

And herein I cannot but wonder at Master *Goodwin* his taking for granted, as supposing it true, that something may be a cause superiour to Gods will and productive of it, and more that sin should be that superiour and productive cause; and if it be the cause of Gods will it must needs be the cause of God himself, seeing the will of God is nothing else than the godly force and power it self, which must needs be a blasphemous imagination and conclusion; and this is the undeniable consequence of his Doctrine; for if sin be wholly accidental to Gods will, and the punishment thereof the ordinance of his will, then must this will be produced and caused by something out of God, which must be conceived superiour to it; but sin could not be without his will no more than punishment; for he is able every ways to prevent it: therefore although it is not his will to work or commit sin, yet it is his will to permit sin, as knowing how to work good out of it.

And hence it is, though sin be the cause of Gods decree of punishment, that is, such a cause as without which no punishment is decreed; yet seeing sin is no cause moving God originally to permit it; but that this permission was wholly voluntary; therefore nothing hinders why God should not permit who he pleaseth to perpetuate sin without repentance, and to prevent who he pleaseth by working in their hearts true repentance and faith in *Christ*, by which they possess forgiveness of all their sins, and salvation thereby, and both these according to his eternal decree, which fully answers and clears the point from all the doubts and difficulties that he would put upon it.

His twelfth Argument in Section 39. is this, *If* Christ *died not for all men without exception, then is the sin of* Adam *more extensive, or extensive unto more in a way of condemnation and death; then the death of* Christ *and the grace given by him unto the world is in a way of justification and life: the reason of the consequence is apparent*, viz. *because the sin of* Adam *extended unto all men without exception in a way of condemnation.*

But

But the sin of *Adam* is not extensive unto more in a way of condemnation than the grace given by the Death of *Christ* unto the world is in a way of justification and life. *Ergo.*

I answer, I see no reason why this Argument should not be granted in every part of it, considering that by grace given to the world by *Christ* specified in the Argument can be but means of salvation, and not actual salvation it self, conferred upon all, but by him in Section 40. distinguished from it, this being indeed the scope of *Paul*, *Rom.* 5. 12. *ult.* Therefore thus I do agree with him, and with his thirteenth Argument also; and touching the residue of the following part of his Book, I having nothing by way of exception, I think it meet here to break off praying the Reader to take all things in the good part, and praying God that these my poor endeavours may be to his glory and his Churches profit.

FINIS.

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